

RECOLLECTIONS
OF
MY OWN LIFE AND TIMES.
BY
THOMAS JACKSON.

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Thomas Jackson

RECOLLECTIONS
OF
MY OWN LIFE AND TIMES.

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BY THOMAS JACKSON
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“THOU SHALT REMEMBER ALL THE WAY WHICH THE LORD
THY GOD LED THEE.”—DEUT. VIII. 2.

EDITED BY
THE REV. B. FRANKLAND, B.A.

WITH AN INTRODUCTION AND A POSTSCRIPT BY
G. OSBORN, D.D.

LONDON:
WESLEYAN CONFERENCE OFFICE,
2, CASTLE-ST., CITY-ROAD;
SOLD AT 66, PATERNOSTER-ROW.
1874.

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Wesley's rule was a good one. It enabled both Preachers and people to know each other better than they otherwise could have done, and contributed to promote that mutual affection and confidence to which the growth of Methodism is in great part owing. It fell into disuse when the number of Preachers was largely increased, and the only trace of it which remains is the *viva voce* statement given in the open sessions of the Conference, before admission into full connexion, which answers the same ends, though only to a limited extent. Beyond the requirements of either the original rule or later practice, however, many of the brethren, in successive generations, have been led to record their experiences and labours greatly to the edification and delight of survivors: by means of their posthumous "Journals," "Accounts," "Narratives," and "Letters," thousands have had fellowship in their labours, enjoyments, and sufferings, long after they have passed to their rest. By such publications we have been enabled, as it were, to live along the whole line of our denominational history, and to gather encouragement and instruction from

the varying course of events. The faithfulness of God has been displayed to animate our hopes ; the snares of the great enemy have been exposed ; while the weakness of men illustrates “the excellency of the power” which has wrought in them and by them. The elevating influence of true religion is thus exemplified through successive ages. The poor are seen to be lifted up out of the dust to sit among the princes of God’s people, as truly to-day as when the blessed Virgin responded to her cousin Elisabeth, or when Hannah sang her joyful strain on the birth of Samuel.

Some of these documents, autobiographical in substance, if not in form, have been edited in a manner which leaves nothing to be desired ; but in other instances there have been traces of haste, or insufficient acquaintance with the subject, or want of sympathy with the writers, on the part of their respective editors, which have rendered such publications less serviceable to the general interest of the Connexion than they might have been.

Whether the remembrance of this last-mentioned fact influenced the writer of the following pages in determining to prepare his “Recollections” for the press, I have no means of knowing, though I think it highly probable. At all events the reader will have no cause to regret that this work has been marred by the negligence or unskilfulness of others. Mr. Jackson here paints his own portrait, and is solely responsible, whether for likeness, colouring, or expression.

Another memorial of our fathers, differing in many important respects from all that have gone before it, is thus added to our already large collection. Mr. Pawson, Dr. Clarke, Mr. Moore, and Mr. Entwisle, had all been in personal intercourse with Wesley, and laboured under his direction. Mr. Jackson could only preserve traditions concerning him. Nor had he the varied acquirements of Dr. Clarke ; the long experience of Circuit-life of

Messrs. Pawson and Entwisle ; or the polish and poignancy of Mr. Moore ; but in the general features of his character he will not be found inferior to them. The same conscientious fidelity to all his obligations, the same laborious endeavours to discharge them, the same quenchless love for the work of God which men call Methodism, which appeared in distinguished predecessors, will be found in him also. Christianity had come to him in the form of Methodism. But for Methodism he might, and in all human probability would, have grown up in poverty, ignorance, and religious formalism ; and his deep sense of indebtedness to the system which had made him whatever he was, needs no justification. It was never inconsistent with the due recognition of other forms of Christianity, and particularly of that Communion which, since the Reformation, has had precedence of all others in these realms. But it was a preference “without partiality and without hypocrisy :” a thing which some of the Episcopal clergy, and even Bishops themselves, appear utterly unable to understand. Because a man comes to find in Methodism all that makes his religion a vital force, as distinguished from a theory on paper, and by consequence loves and adheres to Methodism, he is counted a schismatic, and as such disqualified for future blessedness. All his holy tempers, enjoyments, and practices go for nothing, because he does not submit to a certain specified form of Church-government which is believed to have been originated by the Apostles ; and Christianity as a life, is subordinated to the Church as an institution. That which is but a means to a means becomes the end, and the entire moral system of the New Testament is thus confused, if not subverted. “In Christ Jesus,” according to these believers in episcopacy by divine right, neither faith, nor the love by which faith works, “availeth anything,” but three orders of ministers. “No Bishops, no sacraments ; no sacraments, no sure salvation,” has been echoed and re-echoed throughout the United Kingdom, and especially for

the last forty years, until multitudes have come to believe it as firmly as the great deceiver could desire.

It is in this state of things that Mr. Jackson's Autobiography makes its appearance, a seasonable testimony to the "power of godliness" so beautifully exemplified in its writer's life, and *pro tanto* a seasonable apology for Methodism, which had its origin in the revival of that "power," and which only exists to conserve and extend it. Who that was privileged to know him can ever forget the cheerful smile of his greeting, the glowing warmth of his parting salutation, the genial tone of his conversation, the quiet humour which betokened a mind at ease, the tender sympathy with sorrow, the firm maintenance of truth and right, the love that overflowed on young and old, and in his declining years literally "made his face to shine," as if in anticipation of its resurrection brightness?

We are asked to believe that this venerated man lived and died in damning sin. He was a schismatic—had no right to preach without episcopal license—no right to administer the sacraments without episcopal ordination; and though, like Moses, he might give drink to famishing multitudes, he must, like Moses, be excluded from the promised land for his disobedience to a positive injunction. The pitiful narrowness of this doctrine is not at all diminished by the solemnity with which it is announced; nor by the high personal character of our latest monitor. And it is perhaps not to be regretted that Bishop Wordsworth's "Pastoral" should make its appearance while these pages are passing through the press, so that the Methodists of Lincolnshire,—many of whom Mr. Jackson knew and loved so well, and with such good reason,—and all others, may understand how the Bishop regards our position.* But it is

* "You may perhaps say in reply, that God has visibly blessed the work of those who minister the Sacraments in your congregations. We do not deny it. But are they, therefore, safe who minister? The Israelites were refreshed by the water flowing from the rock struck by Moses; but he was excluded from Canaan for striking it. Balaam and Caiaphas prophesied of

wonderful that so learned a writer should threaten Methodist Preachers with the fate of Moses, in addition to that of Korah and his company. He must have forgotten that the man of God, though excluded from Canaan, was not shut out of Paradise, but that ages after his decease he "appeared in glory," communing with the incarnate Son of God while Apostles were terrified and slept.

But we have no wish to be drawn into controversy over the remains of this Methodist patriarch. Rather let us learn from him where, under God, our strength lies. Simple and entire devotion to the cause and service of Christ, constant communion with God as a reconciled Father, daily renewed acts of faith in the atoning Sacrifice, a comfortable sense of the presence and agency of the Holy Spirit, maintained by watching unto prayer,—these things characterized Thomas Jackson's religion. They were the life of his life. Some will well remember, perhaps none who heard it will ever forget, his avowal at one Conference that since he first obtained "the favour and the peace of God" he had not lost it for a single day. No wonder that at times his joys were ecstatic. A friend who was with him in the vestry of Brunswick chapel, Liverpool, on the memorable day referred to on page 305, told me at the time that he appeared almost overpowered with the transporting joy and the sense of gratitude which the occasion had excited, until it seemed as if nature could bear no more. It was literally a "weight of glory."

Yet of all this he says little or nothing. He was not puffed up. His modesty and humility are seen throughout this volume, perhaps nowhere more remarkably than in the prominence given to his lowly origin.

Christ, and many have been edified by their prophecies; but nevertheless they who prophesied were objects of God's wrath.... We do not deny that persons who resort to schismatical teachers.... may derive benefit,.... but this does not in any way diminish the guilt of those who schismatically preach and minister," etc.—*A Pastoral to the Wesleyan Methodists in the Diocese of Lincoln*, pp. 11, 12.

The soundness of his piety appears no less in his unvarying diligence. Some who have had remarkable Divine communications have looked upon them as substitutes for human learning; and being taught of God have supposed that they needed not to learn from men. At one period in the history of Methodism this delusion proved very mischievous. But Mr. Jackson never came under its influence; and, while he prayed without ceasing for the highest wisdom, used all available means for his own improvement. So laborious a student I never knew. It appeared as though his powers of application were unlimited. Even in advanced age he would read for many consecutive hours, and then seek refreshment in writing. His delight was in his books, as these pages abundantly testify; and he loved not only to accumulate and examine them, but to master their contents. What he read he made his own; so that after the lapse of years he could give almost as good an account of it as though he had it still on hand. Considering that he had no early advantages, his acquirements in English literature were wonderful; and his great familiarity with the writings of John Wesley doubtless helped much to form that manly habit of mind by which he was distinguished; all that was of trifling importance, or sickly in sentiment, being very unwelcome to him, while the beauties of our standard literature were keenly relished. His habit of diligent reading was kept up to the last. Living, for some years after he became a Supernumerary, in the immediate neighbourhood of Dr. Williams's Library, he gladly availed himself of its treasures, and made them serviceable for his enlarged "Life of Goodwin." He read Wesley's and Fletcher's Works through once more, as well as each successive volume of the new edition of the Wesley Poetry; and had begun to read again the Works of Dr. Thomas Jackson when the Master's summons found him. When his eye-sight failed, he had "Paradise Lost" read to him, often anticipating the

reader as to the contents of the several books, and reciting passages which he had long ago learned by heart. It may be doubted if any of John Wesley's sons in the Gospel were more observant of his golden rules :—"Be diligent. Never be unemployed. Never be triflingly employed. Never while away time. Read steadily the most useful books, and that for six hours out of twenty-four at least."

Strangers might suppose that so much study would make him unsocial or taciturn. But the reverse was the fact. He was as ready to dispense his treasures as to accumulate, and his conversation was enlivened by many an interesting anecdote supplied from his books, as well as from personal observation. His wit was kept under strict restraint, but occasionally it sparkled, and the merry twinkle of his eye, even when he said nothing, told you that he was capable of much more than he chose to accomplish. But his excursions into the regions of fancy or of humour were comparatively short, and he was glad to return to the great business to which his life was devoted.

Mr. Jackson sometimes wondered why his life was so prolonged, though no one else did. Had he outlived his faculties, the case would have been very different; but as it was, he seemed to be spared to be a pattern of a happy old age. Full of peace and love, thankful for all the dealings of God with him, awakening sentiments of pleasure and gratitude wherever he went, there appeared to be but one step between him and Paradise. That gracious promise, which might serve as a motto for this volume, received in him a visible accomplishment: "The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: He is my Rock, and there is no unrighteousness in Him." To Him be glory for ever! Amen.

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ADVERTISEMENT.

THE reader of an autobiography is not usually a severe critic ; and when the *laudator temporis acti* is far advanced in life, criticism is almost entirely disarmed. The venerable author of the present volume, writing after he had completed his threescore years and ten, and touching and retouching his pages till he was not far from ninety, will readily be pardoned a few repetitions which in earlier days he would doubtless have guarded against. An occasional iteration, in the Autobiographer's own words, seemed to the Editor a less evil than the dislocation of sentences and paragraphs.

B. F.

August 21st, 1873.

TO THE MEMORY OF MY FATHER AND MOTHER, THOMAS AND MARY JACKSON OF SANCTON, I INSCRIBE THESE RECOLLECTIONS, WITH A DEEP FEELING OF REVERENT AFFECTION, AND WITH AN EARNEST HOPE THAT I SHALL ERE LONG MEET THEM IN THE PARADISE OF GOD.

THOMAS JACKSON.

DECEMBER 12TH, 1870,
MY EIGHTY-EIGHTH BIRTH-DAY.

“Not out of a vain affectation of my own glory, which I know how little it can avail me when I am gone hence ; but out of a sincere desire to give glory to my God,—whose wonderful providence I have noted in all my ways,—I have recorded some remarkable passages of my forepast life. What I have done is worthy of nothing but silence and forgetfulness ; but what God hath done for me is worthy of everlasting and thankful memory.”
—BISHOP HALL.

RECOLLECTIONS

OF

MY OWN LIFE AND TIMES.

CHAPTER I.

SANCTON AND ITS VICINITY—PARENTAGE—FAMILY SURROUNDINGS—EARLY LIFE
—THE PARISH SCHOOL.

I WAS born December 12th, 1783, in a thatched cottage, built of gray stone, at Sancton, a small agricultural village, at the foot of the Wold Hills, about two miles from Market Weighton, in the East Riding of Yorkshire. There is nothing remarkable in the village, except the steeple of the church, which is an neat and quaint octagon, such as I have not observed anywhere else in the United Kingdom. The ornamental spires having decayed and fallen down, I remember when a boy to have witnessed their renewal at the expense of Philip Langdale, Esq., of Houghton Hall; the vaults of the Langdale family being in the church. One inscription upon a tombstone within the communion-rails I have often read: "Pray for the soul of Dorothy Langdale."

Though there is nothing in the village itself to interest the antiquary, yet in remote ages the neighbourhood presented scenes of superstition and misery which it is fearful to contemplate, being one of the strongholds of that form of heathenism of which the Druids were the teachers and the priests. These men exercised a formidable power over the people, whose destinies it was thought were, to a great extent, at their disposal.

They are described as wearing long white garments, especially on public and festive occasions ; as residing in gloomy and dense forests ; as attaching an especial sanctity to the oak ; and as offering human sacrifices to the imaginary deities whom they worshipped, and whom they taught the people to honour. Their character and religious rites are mentioned by Cæsar, in the account which he has given of his wars in Gaul ; by Pliny, in his *Natural History* ; and Lucan thus describes them, and their horrid superstitions, by which the people were terrified into the most abject and miserable submission :—

“ Not far away for ages past had stood
 An old unviolated sacred wood ;
 Whose gloomy boughs thick interwoven made
 A chilly, cheerless, everlasting shade :
 There, nor the rustic gods, nor satyrs sport,
 Nor fawns nor sylvans with the nymphs resort :
 But barb'rous priests some dreadful power adore,
 And lustrate every tree with human gore.
 If mysteries in times of old received,
 And pious ancients be yet believed,
 There nor the feather'd songster builds her nest,
 Nor lonely dens conceal the savage beast ;
 There no tempestuous winds presume to fly,
 Ev'n lightnings glance aloof, and shoot obliquely by.
 No wanton breezes toss the dancing leaves,
 But shiv'ring Horror in the branches heaves.
 Black springs with pitchy streams divide the ground,
 And bubbling tumble with a sullen sound.
 Old images of forms mis-shapen stand,
 Rude and unknowing of the artist's hand ;
 With hoary filth begrimm'd, each ghastly head
 Strikes the astonish'd gazer's soul with dread.
 No gods, who long in common shapes appear'd,
 Were e'er with such religious awe revered
 But zealous crowds in ignorance adore,
 And still the less they know, they fear the more.
 Oft (as Fame tells) the earth in sounds of woe
 Is heard to groan in hollow depths below ;
 The baleful yew, though dead, has oft been seen
 To rise from earth, and spring with dusky green ;
 With sparkling flames the trees unburning shine,
 And round the boles prodigious serpents twine.

The pious worshippers approach not near,
But shun their gods, and kneel with distant fear :
The priest himself, when, or the day, or night,
Rolling, have reach'd their full meridian height,
Refrains the gloomy paths with wary feet,
Dreading the demon of the grove to meet ;
Who, terrible to sight, at that fixed hour,
Still treads the round about his dreary bower."*

One article in the Druidical creed was, that nothing but the life of man can redeem the life of man when forfeited by sin. Their altars therefore streamed with human blood, and great numbers of wretched men fell as sacrifices to their barbarous superstitions. On some great occasions they formed a huge colossal figure of a man, of osier twigs, and, having filled it with men, and surrounded it with hay and other combustible materials, set fire to the pile, and reduced it to ashes, with all the miserable beings it contained. For this horrid purpose, indeed, they are said to have preferred such men as had been guilty of theft, robbery, or other crimes, as most acceptable to their gods ; but when there was a scarcity of criminals, they did not hesitate to supply their place with innocent persons. These dreadful sacrifices were offered by the Druids for the public at the eve of a dangerous war, or in a time of national calamity ; and for particular persons of high rank, when they were afflicted with any dangerous disease. By such acts did the ancient Britons endeavour to avert the displeasure and gain the favour of their gods.† It has been justly observed that all "the principles of their wild theology will never be thoroughly ascertained, but that we know too much of its sanguinary rites. The imagination shudders to penetrate those shaggy forests, ringing with the death-shrieks of ten thousand human victims, and with the hideous hymns chanted by smoke and blood-stained priests to the savage gods whom they served."‡

Could the rocks in the neighbourhood of my native place

* Rowe's Translation of Lucan's *Pharsalia*, book iii.

† Henry's *History of Great Britain*, book first, chap. 2.

‡ Motley.

speak, or did they contain in the form of authentic inscriptions a record of ancient times, they would disclose many a deed of darkness and of blood perpetrated under the sacred name of religion. About three miles to the south of Sancton is the village of Drewton, originally doubtless Druid-Town, where are said to have resided a body of these heathen priests and soothsayers, who practised their abominable ceremonies before the introduction of Christianity. A tangible relic of their superstitious worship still remains. It is a stone of huge dimensions, being upwards of twelve feet in height, and situated in the declivity of a steep hill. The Christian Missionaries who came to England found the people so deeply impressed with the apprehended sanctity of this stone, that nothing could restrain them from assembling round it to perform their customary devotions. They chose it therefore as the scene of their own exertions in the cause of truth; and here they preached the Gospel to idolaters from the altar of their own superstition, calling upon them to turn from the worship of idols, to the true and living God. Hence the rock, which I distinctly remember to have seen in my boyhood, bears to this day the name of St. Augustine's stone; so called from the Missionary who was sent from Rome to convert the people of England.

About two miles to the north of Sancton is the village of Goodmanham, the ancient Godmundingham, another stronghold of the Druids, where they had a temple, in which they performed their bloody rites. It is mentioned by the Venerable Bede, who states that Coifi, the high priest of the Druids resident at this place, being convinced of the truth of Christianity, led the way in the abolition of heathen worship. On a public occasion, being girt with a sword, and having a spear in his hand, he mounted a horse, provided for him by the king who was present, and proceeded to the idols in this attitude of hostility. "The multitude, beholding it, concluded that he was distracted; but he lost no time; for as soon as he drew near the temple he profaned the same, casting into it the spear which he held; and rejoicing in the knowledge of the worship of the true God, he commanded his companions to destroy the

temple, with all its enclosures, by fire. This place where the idols were is still shown, not far from York, to the eastward, beyond the river Derwent, and is now called Godmundingham, where the high priest, by the inspiration of the true God, profaned and destroyed the altars which he had himself consecrated.”* In this now quiet and retired spot there is reason to believe that human victims were once burnt alive in great numbers.

About two miles to the east of Sancton is an extensive plain, which is known by the name of Arras, and in those remote ages was used as a place of interment. I well remember to have seen in my youthful days in this open space a large number of tumuli, of whose origin and design I had no apprehension. In the month of May, 1817, about two hundred of these were opened by the Rev. E. Stillingfleet, of Hotham, and Barnard Clarkson, Esq., of Selby, who found in them a variety of ornaments, which competent judges have pronounced to be British. They found in almost all the tumuli they opened human skeletons, lying generally from north to south; some of them perfect, and others in a state of decay. Some of the skeletons had ornamental rings of brass round their arms and legs, and one of them had a similar ornament round the neck. One tumulus contained the skeleton of a horse on one side of the site of interment, and that of a pig on the other; and near the horse were two very large bridle-bits, one of fine brass, very neatly wrought, the other of iron, much corroded. In the same barrow were two chariot wheels about three feet in diameter, and the rim two inches wide. The boss of a shield of iron was found on the side of one skeleton, and a string of coloured glass beads on the side of another; all of which are said to be striking indications of a British settlement.

Tumuli of a somewhat different form were afterwards opened in a field a few miles distant, belonging to the parish of Bishop Burton, which were found to contain urns, filled with charcoal, and what appeared to be the ashes of bones that had been consumed by fire.†

* Works of the Venerable Bede, translated by Dr. Giles, vol. ii., pp. 334, 335. Edit. 1843.

† Oliver's History and Antiquities of Beverley, chapter i. Edit. 1829.

In Sancton, I well remember, when the foundation of any building was dug, it was not uncommon to find human bones a little below the surface of the ground; but by what means they came there, tradition gave no information, and I never heard of any one who had the curiosity to inquire. They may have belonged to heathen worshippers who perished on the occasion of their visits to Druid-Town, or to Godmundingham.

My father was a farmer's labourer, a native of Gilberdike, a village situate between Howden and North Cave. When a boy he was placed under the care of an uncle, who plied a boat upon the river Humber; but not liking this kind of service upon the water, he ran away, and after enduring some hardships obtained a situation as a farmer's servant. He was about the middle stature, of black hair, of dark complexion, well built, his shoulders broad, his breast prominent; he enjoyed robust health and great muscular power. His features were regular, and his countenance indicative of intelligence, wit, and good nature. He was accustomed to hard labour, and to plain food; but his spirit was cheerful and buoyant, his native humour ready and varied in its sallies, and his honesty unimpeachable. To those of his neighbours who might be guilty of any act of meanness, such as lying or pilfering, he was a perfect terror; for his rebukes were cutting and effective. I remember to have heard him admonish a fellow workman, who had been detected in the commission of a petty theft; when he said, "I would not for the world steal any thing; for if I did, I could not fall out with any of my neighbours." Not that he was addicted to quarrels; but he meant, that whatever liberties might be taken with his name, or whatever insults he might receive, he could never successfully defend himself, but must either sneak away, or endure in cowardly silence any gibes or sarcasms that mischievous persons might utter against him. I have heard him say, that through the entire course of his life he never had the sum of five pounds beforehand. Yet he succeeded every year in so adjusting his income to his expenditure, as to "owe no man any thing." His entire bearing therefore was honourable and independent. He was an admirable specimen of an English peasant.

In the latter years of his life, when his strength began to decline, so that he could not use the flail and the scythe with his former vigour and effect, he applied himself to the art of killing moles,—a class of underground animals, by whose depredations both meadows and cornfields are not only disfigured, but often greatly injured, to the annoyance of graziers and of those who cultivate the soil. In this useful art he was acknowledged to be an adept, so that in a comparatively short time he succeeded in clearing two extensive townships of these destructive vermin, to the gratification of the farmers; and as the benefit was permanent, they cheerfully remunerated him for his services when, through growing infirmities, he was no longer able to traverse their grounds. The subtle enemies, with few exceptions, were slain, and the unsightly hillocks which they were accustomed to throw up had disappeared.

The ambition which affects to despise these employments, as if they were degrading and dishonourable, is contemptible for its shallowness, betraying, as it does, the absence of just thought and correct feeling. Persons of the highest rank are nothing more than the servants of their species; and none are more usefully employed than those who cultivate the soil, and thus supply the staff of life to all classes of the community. The man who guides the plough, reaps the harvest, and threshes the corn, is in his place quite as honourable as the physician, the lawyer, the merchant, or even the magistrate, all of whom are the servants of mankind, and in their several degrees are the instruments of a kind and bountiful Providence. The truth is,

“Honour and Shame from no condition rise;
Act well your part,—there all the honour lies.
Fortune in men has some small difference made;
One flaunts in rags, one flutters in brocade;
The cobbler apron'd, and the parson gown'd,
The friar hooded, and the monarch crown'd.
What differ more, you cry, than crown and cowl?
I'll tell you, friend,—a wise man and a fool.
You'll find, if once the monarch acts the monk,
Or, cobbler-like, the parson will be drunk,
Worth makes the man, and want of it the fellow;
The rest is all but leather, or prunella.”

One of the greatest of our philosophic statesmen has justly said, "We have heard many plans for the relief of '*the labouring poor*.' This puling jargon is not as innocent as it is foolish. In meddling with great affairs weakness is never innoxious. Hitherto the name of poor (in the sense in which it is used to excite compassion) has not been used for those who can, but for those who cannot, labour,—for the sick and infirm, for orphan infancy, for languishing and decrepit age; but when we affect to pity, as poor, those who must labour or the world cannot exist, we are trifling with the condition of mankind. It is the common doom of man that he must eat his bread by the sweat of his brow; that is, by the sweat of his body, or the sweat of his mind. If this toil was inflicted as a curse, it is, as might be expected from the curses of the Father of all blessings,—it is attempered with many alleviations, many comforts. Every attempt to fly from it, and to refuse the very terms of our existence, becomes much more truly a curse, and heavier pains and penalties fall upon those who would elude the tasks which are put upon them by the great Master Workman of the world, who in His dealings with His creatures sympathizes with their weakness, and, speaking of a creation wrought by mere will out of nothing, speaks of six days of *labour*, and one of *rest*. I do not call a healthy young man, cheerful in his mind, and vigorous in his arms, I cannot call such a man *poor*: I cannot pity my kind, as kind, because they are men. This affected pity only tends to dissatisfy them with their condition, and to teach them to seek resources where no resources are to be found,—in something else than their own industry, and frugality, and sobriety."*

When the labour-market is overstocked, so that the wages of the working classes are insufficient to support them and their families, emigration becomes both a privilege and a duty. Millions of unoccupied acres await the tiller's toil in Canada, in South Africa, in Australia, and in other places; and the voice of nature and of Providence, addressed to men of bodily strength and vigour, is, "Replenish those distant wastes, and subdue them." When the people in ancient times were unwilling to

remove from their native haunts, the Almighty compelled them to disperse by confounding their language.

The habits of my father through life were those of activity ; and until his strength entirely failed, in consequence of age and disease, he was constantly engaged in some useful employment. Indolence is a vice which never could be charged upon him. To the sentence by which fallen man is doomed to eat his bread in the sweat of his brow he submitted without a murmur. For such a father my thanks are eminently due, and have often been presented to the Author of all good.

My mother was a little woman, of light hair, of fair complexion, of a fine open countenance, rather sharp features, her nose slightly aquiline ; she was good-natured, but of excitable temperament. Her manners were gentle, and she had a nice and delicate perception of what is just and becoming in social intercourse. In fact, without intending it, she was a lady, though in humble life, and the wife of a man who rather affected a roughness of speech and demeanour, which he thought became persons of his rank and condition. She gave birth to ten children, one of whom, a daughter, died in her infancy ; the rest, four sons and five daughters, lived to be men and women. Her patrimony was a substantially-built cottage, connected with about half an acre of land, of the richest soil, which produced a yearly supply of potatoes, sufficient for the use of the family, and the support of a pig, whose carcass was nearly the whole of the animal food upon which the mother and her children subsisted from year to year. The clear water of the village spring was our daily beverage ; bread and milk, with potatoes and bacon, our constant diet. These wholesome viands were eaten with a healthy relish ; and the supplies of them which were regularly provided were speedily cleared off by a thriving family, intent only upon supplying the cravings of hunger, and on resuming their boisterous play. My father usually left home early in the morning, and did not return till night ; so that the task of providing for the children, and of keeping them in order through the day, devolved upon the mother, whose patience was often severely tried ; but hers *was* a mother's patience, which is not easily overcome. When her authority had not been duly

respected through the day, a report to the father in the evening brought upon the offenders such a sternness of aspect and power of rebuke as made them tremble and turn pale. He was not wont to strike ; but when he did, he made an impression which was sure to be remembered.

How it was that my mother was able to fulfil all the duties which she undertook, I can scarcely conceive ; giving birth to a child upon an average every two years, and never having any assistance in the management of her family, except that of a nurse during her confinement. Not only was the food of the family from day to day prepared by her hands ; but the stockings of her husband and children were of her knitting ; their linen was spun by her hands, and bleached under her direction ; and to keep these articles of clothing in constant repair was no easy matter. Yet she never encroached upon the sanctity of the Sabbath, and never failed, when that sacred day returned, to send forth her husband and children with their apparel clean and whole ; neither coat, jacket, trousers, frock, pinafore, nor even a stocking, presenting a rent. For the family thus to appear was regarded as “menseful :” a term which denoted a combination of neatness and cleanliness. Fashion in the shape of our clothing was never aimed at ; but to be “menseful” was an object of constant solicitude ; for a failure in this respect was felt to be a real dishonour. Such were the habits of my mother ; and with pleasure I place upon record her honest industry, in which she followed the example of ladies of the highest rank in the best and purest ages. For,

“When great Augustus ruled the world and Rome,
The cloth he wore was spun and wove at home ;
His Empress plied the distaff and the loom
And English laws the proudest Beauty name,
When single, spinster, and when married, dame.”

I have learned that one day, when she was comparatively inexperienced as a mother, having occasion to leave the house for a little while, the fire (I suppose) being extinguished, she locked the door, and left me, then very young, in the care of my eldest brother. As she did not return so soon as he

expected, my guardian, being impatient of her absence, and of the restraint under which he was placed, availed himself of the only means of relief that he could devise, by breaking the window with the tongs, and making his escape through the opening; and on her arrival she found him in the street dragging me through the window after him. She was thus impressively taught that young children cannot be safely trusted as guardians of each other.

In a winter's evening, when my father occupied his arm-chair, and his children formed a circle round the fire, I have known him relate some ghost-story, till our hair has stood on end, and every face indicated unutterable terror. He would then, with a smiling countenance, tell us that we might all go, one by one, but without a candle, into the chamber where the apples were kept, and appropriate to ourselves as many as we chose; knowing that not one of us durst venture into the dark, tempting as was the offer, and strong as were the cravings of the appetite for the pleasant fruit. He then laughed at our childish fears, but he could not allay them by any forms of ridicule that he could devise, so deep is the conviction in the human mind that there is a spiritual world, closely bordering upon that in which we live.

My mother was the daughter of Richard Marshall, who carried on in the village of Sancton the business of a carpenter, and also occupied a farm of considerable extent. I have learned that he was opposed to the marriage of his daughter with a servant; and that, for a time, she was sent away from home, that the attachment which my father and she had formed for each other might be broken off; but when the marriage had taken place, he was reconciled both to his daughter and his son-in-law, whom he visited in the most friendly manner. He built for them the cottage which has been already mentioned, to which they afterwards removed, and gave it them, with the ground annexed, as their freehold. He did not long survive their union, and I believe never saw them in their new habitation. I have no recollection of him whatever, but have been given to understand that he was a strict disciplinarian in his own family, having his children and servants in absolute sub-

jection, so that none of them dared to indulge in any unbecoming levity in his presence, or linger in the act of obedience when he had uttered a command.

He left six children, three sons and three daughters. Thomas, his eldest son, succeeded to his father's business as a carpenter, and James succeeded to the farm. Richard, the other son, was never married, and died about the same time that his father did. His eldest daughter, Elizabeth, was married to an honest, hard-working man, of the name of William Mell, whom I can just remember, and who died after an illness of a few hours. Going to his work one morning, he was observed to be in great pain, and was advised by one of his neighbours to return home. He took the advice; but the sympathy of his young wife, and the skill of the medical man who was sent for to attend him, were equally unavailing. His widow was afterwards married to Thomas Vause, who, having received an injury in the spine, by an attempt to raise a sack of corn to his shoulders, turned his attention to scholarship, and became the village schoolmaster, a character which he sustained for several years. The power of his arm in the infliction of punishment I well remember. He was not a hard-hearted and cruel man, but, like many schoolmasters of his time, he had mistaken views respecting the connexion between mental culture and bodily pain; and, in the attempt to make his pupils scholars, drew more tears from their eyes, and inflicted more weals upon their shoulders, than were at all necessary.

My mother's youngest sister, who bore the name of Ann, was married to John Waudby, an ingenious man, somewhat given to speculation, who had been apprenticed to her brother Thomas as a carpenter. She was a pretty woman, of low stature, cheerful and active, and died in giving birth to her first child. I was very young when she died, but I have a distinct remembrance of her, and of the grief that was occasioned in the family by her death. A brother of her husband, Brian Waudby, composed some verses on the subject of her death, one stanza of which I remember. It is no mean specimen of versification, regarded as the composition of an unlearned scribe:—

“Lo, when blooming youth and beauty
Death relentless will not spare,
Sure we learn the solemn duty,
Man, to meet thy God prepare.”

After the death of his wife, John Waudby carried on with success his business as a carpenter, and to him my brother Samuel was apprenticed. He married a second time; and at length took a farm, for the rent of which my uncle, Thomas Marshall, was unhappily bound. As a farmer, he was unsuccessful, became insolvent, emigrated to America; and my generous uncle lost a considerable part of his property, so that his charities in future life were unavoidably curtailed.

In the days of my boyhood, the labouring people in Sancton were generally rude, ill-informed, profane, and superstitious. A young man, who died of consumption, remained several hours in his last conflict, his mother being almost distracted. It was believed that his dying agonies were prolonged by feathers of pigeons in the bed upon which he lay; and it was suggested that he would linger in a state of intense suffering till they were removed.

The wife of a labouring man in the village was for several months in a declining state of health; her husband and some of their confidential friends thought that she was bewitched, and suspected that a poor old widow, who lived in the neighbourhood, was the author of all the mischief. Having been instructed by some persons whom they thought to be wiser than themselves, as to the means by which they might detect and punish the witch, and effectually relieve the afflicted woman, they purchased of a butcher the heart of a slaughtered ox; stuck as many pins into it as it could well contain; used a form of incantation which they had carefully learned; and then placed the whole close to a blazing fire. The process of roasting the heart full of pins was begun early in the evening, and continued till midnight; and all this while it was supposed the witch felt as much pain as if her own heart were full of pins, and burning before a fire. At twelve o'clock it was believed the witch could bear her pain no longer, would come to the house of the bewitched woman, beg in the most earnest manner for

admission, confess her sin, and ask forgiveness of the injured family. While the beast's heart was all but dried up before the fire, the hearts of all the party who were engaged in the punishment of witchcraft were full of wrath against the offender, whom they supposed to be in agonies of pain, and whose penitent confession they expected soon to receive. At last the desired hour arrived; the incantations were finished, the clock struck twelve, and all listened to hear the shrieks and entreaties of the poor old widow at the door. No voice was heard. The aged woman, whom I distinctly remember, and who was as innocent of witchcraft as those who suspected her were of wisdom, was, I presume, fast asleep in her bed. So after several hours spent in high mental excitement, the party confessed themselves to be disappointed, and, like children who are afraid of ghosts and apparitions,

"To bed they creep,
By whistling winds soon lull'd asleep."

This account is no fiction; for, as I happened to be in the confidence of the afflicted woman's husband, though I was then a youth, he related the whole to me as a profound and awful secret.

Some of the people every summer examined the ash trees with great care, to see whether or not they produced any seed; for the barrenness of the ash was said to be a sure sign of public calamity. It was a tradition among aged and thoughtful men, that the ash trees of England produced no seed during the year in which Charles the First was beheaded.

While such was the state of knowledge among the labouring classes, and even among the farmers, the professional men, in respect of science, were not entitled to the highest admiration. One case of skill in surgery I may mention. I believe it was never reported in any medical journal for the public benefit. A farmer in a neighbouring village, whom I well knew, missed his aim in the use of his axe, and inflicted a deep wound in his foot, which bled profusely, so that his family were alarmed. They sent for a surgeon, a man of many

years' standing in his profession. On his arrival, instead of closing the wound, so that the severed parts might unite, he thought that his first concern was to stop the bleeding; but how to effect this object was his difficulty. He set his wits to work, and soon recollected that blood is a fluid, and flour a dry substance; and that by filling the wound with flour, the blood would be effectually obstructed. He made the experiment, which answered admirably; and he returned home, thankful that he had given relief to an anxious family, and not dissatisfied with his professional skill. On visiting his patient the next day, he found that the blood and flour had formed a hard substance, which rendered it impossible that the wound should heal; but how to remove that substance was now the difficulty. The misery of the sufferer may be easily imagined; and I well remember to have heard him publicly prayed for as a dying man. He did, however, recover his health, but was a cripple for life.

Another sad case of unskilful surgery I shall have hereafter to report, by which the valuable life of an uncle of mine was sacrificed, his wife was a second time made a widow, and eight children were deprived of a father's care and example. Some aged people think that "the former times were better than these;" and that the affairs of mankind are growing worse and worse; but such an opinion does not accord with either my experience or observation.

While men professedly scientific were thus ill qualified for the duties they undertook, and the common people were the dupes of superstitious folly, the state of religion and morals was deplorable. There was no clergyman resident in Sancton; and no regular service took place in the parish church except once a fortnight, the incumbent having the charge of two parishes, and being unable to support a curate. He had a large family, with a scanty income, which he endeavoured to augment by a corn-mill and a small shop for the sale of groceries and drapery; in the management of which he and his family were unsuccessful, and his imprisonment for debt was the consequence. His manner in the pulpit was pompous and oratorical; but his sermons, in respect of their matter, were not at all

adapted either to instruct or impress the few ignorant and ungodly people who heard them.

In those times, when any great calamity occurred, by fire or flood, or by pestilential diseases among cattle, an appeal was made to the Government, who issued a brief to the different parishes, directing that a collection should be made in the churches at the time of Divine service for the relief of the sufferers. When one of these authoritative documents came to Sancton, the clergyman read it aloud from the sacred desk, but with such rapidity that the congregation could only guess at its meaning. When he had done, one of the churchwardens walked along the aisle in the middle of the church, carrying in his hand a collecting-box, which he presented to neither man, woman, nor child; and thus ended the farce of a public collection for a charitable purpose, not a penny being contributed, and the box deposited in its place for future use. The whole affair was a simple mockery; but, being played in the house of God, and in the midst of a solemn religious service, was nothing less than profane; yet all appeared to be satisfied. The clergyman and his churchwarden had done their duty; and the people kept their money in their pockets.

In the neighbourhood of Sancton is Houghton Hall, then the residence of Philip Langdale, Esq., the representative of an ancient Roman Catholic family of that name. He had a chapel connected with his own mansion, and supported a priest who had some knowledge of medicine, which he applied to the benefit of indigent families, many of whom were employed upon Mr. Langdale's estate. The consequence was, that one nominal Protestant after another passed over to the Papal community, having, as it was said, changed their religion; yet without forsaking their sins, so that their tempers and conduct remained the same. By their neighbours they were generally called "cheese-and-bread Papishes;" worldly advantages being regarded as the direct cause of their conversion. The truth is, the people in general knew nothing of the real nature of religion. It does not appear that family prayer was practised in the entire parish, or was ever thought of as a duty. One form of devotion the children were taught to commit to

memory, and repeat in the evening, as each of them retired to rest :—

“ Matthew, Mark, Luke, and John
Bless the bed that I lie on

No one had any direct pastoral intercourse with the clergyman, or cared to have any; few attended his ministrations; while Sabbath-breaking, profane swearing, an irreverent use of the Almighty's name, and drunkenness on the part of those who could afford to indulge themselves in that odious vice, characterized the people in general; who were rapidly degenerating into Popery and practical heathenism. Thefts were common, and property was insecure.

The writings of Hobbes and of Spinoza were not read in the village, nor even those of Leibnitz, or of Edwards; yet some of the people were stanch believers in the doctrine of Necessity, and pleaded it as an excuse for crime. The body of a man who was hanged at York for stealing a cow, was delivered up to his mother, who lived in Sancton; and she exposed it to the view of her neighbours, who might desire to see it. To a company of the spectators I heard her say, in a tone of dogged resignation, “ Ah! poor man! he could not help it. He was born to it.” That “ he was born to it ” was undeniable; for if he had not been “ born,” he would neither have committed the crime, nor suffered the penalty; but that he could not “ help ” either the one or the other was a very different question. The most illiterate people can invent ingenious excuses for their misdoings. Old men used to tell of the highway robberies that occurred in their time; and I distinctly remember the gallows that stood about half-way between Market Weighton and Shipton, where a formidable company of marauders had been executed, who were a terror to that part of the country, and were known by the name of “ the Fife gang.”

It is a remarkable fact, that amidst all this ignorance and irreligion some vestiges of ecclesiastical discipline still lingered in the village. Two examples of public penance I remember to have witnessed. A farmer's son, the father of an illegitimate child, came into the church at the time of Divine service on the

Lord's day, covered with a sheet, having a white wand in his hand ; he walked barefoot up the aisle, stood over against the desk where the prayers were read, and there repeated a confession at the dictation of the clergyman ; after which he walked out of the church. The other case was that of a young woman,

“ Who bore unhusbanded a mother's name.”

She, also, came into the church barefoot, covered with a sheet, bearing a white wand, and went through the same ceremony. She had one advantage, which the young man had not. Her long hair so completely covered her face, that not a feature could be seen. In a large town few persons would have known who she was ; but in a small village every one is known, and no public delinquent can escape observation, and the censure of busy tongues. These appear to have been the last cases of the kind that occurred in Sancton. The sin was perpetuated, but the penalty ceased ; my father observed, that rich offenders evaded the law, and then the authorities could not for shame continue to inflict its penalty upon the labouring classes.

Some provision was made in Sancton for the education of the children, but it was inadequate, and not sufficiently valued by the people. There is in the parish an endowed school, which is open to all the children whom their parents choose to send ; but the salary of the master is of so small an amount, that no duly qualified teacher could be found to accept it. It would not support a single man, and much less a man with a family. The master must therefore either have property of his own, or connect some other employment with the charge of the school ; for no one seems ever to have entertained the thought, that the salary might be augmented by voluntary contributions, and the services of an efficient master secured. When I attended this place of instruction, the entire range of tuition included nothing more than reading, writing, a few rules of arithmetic, and the Church Catechism ; which the scholars had to repeat once a week, as they stood in a semicircle, the master before them with the book in one hand, and a substantial hazel-stick

in the other. This terrible weapon and the dreaded ferula were in daily requisition, and never failed to fall with dire effect upon the shoulders or the hands of the hapless lad who betrayed signs of inattention, whose memory failed him at the time, or whose apprehension was dull. A grammar, a book of geography, or a volume of history we never saw or even heard of in the school; so that, had the best instructed of our master's pupils been questioned as to the meaning of such words as "substantive," "verb," "pronoun," "nominative case," or the position of any nation in Europe, he would have been as completely perplexed as if he had been asked to explain an equal number of words in Arabic or Sanscrit, or to describe the cities that were built and occupied before the general deluge.

Yet even the limited course of instruction provided for the young people of Sancton was often interrupted; and at some seasons of the year the attendance of the scholars was greatly reduced. When the labourers' children could obtain employment from the farmers, the school was abandoned, and the youthful pupils were sent to cut weeds in the cornfields in the spring; to frighten away the birds from the standing corn; then to assist in harvest operations; and next, to glean the fields which had been reaped. In some cases they were employed in tending cattle in the fields during the entire summer. In this manner much of my time was spent after I had begun to attend the school. The sons and daughters of the farmers, generally speaking, had no education beyond that which the parish school supplied.

In those times the horn-book, which is now so rare as to be an object of antiquarian research, was common in country schools. It consisted of a single page, upon which the alphabet and a few short words were printed. The page was pasted upon a small piece of board, with a handle; and the printed matter was covered with transparent horn, so that the busy fingers of the child could not obliterate the letters. A book so substantial in its construction could not easily be destroyed, and might serve several learners in succession. In the progress of refinement the horn-book fell into disuse: yet so strongly is the organ of destructiveness developed in children, that a specimen

of this early instrument of education, with which the great grandsires of the present generation were so familiar, is rarely to be seen.

As the clergyman was not resident in the village, we never saw him in the school, nor did I ever hear a prayer offered in it, or a psalm or a hymn ever sung. The Bible was used as a lesson-book by some of the elder scholars; but no attempt was ever made to explain and enforce either its doctrines or precepts. As to the Church Catechism, nothing more was done beyond the proposal of its questions, and the repetition of its answers. The school stood in the churchyard, but the master was a Methodist, and a class-leader. Whether he was under any restriction in respect of religion in the school, I know not.

Connected with our school duties, which in themselves were not very oppressive, were some events and occasions of boisterous hilarity. Every forenoon the boys were allowed to retire from the school into the churchyard as a means of relaxation, but the time allowed was very brief. A piece of lead, suspended by a string from a cross-beam, was set a-swinging by one of the elder boys when we retired; and if we did not return before the lead had ceased to vibrate, the master came out with the dreaded hazel in his hand, and every delinquent was expected to pass before him, and receive the well-known penalty of disobedience. As soon as he appeared brandishing this instrument of pain, we formed ourselves into a square, and rushed past him in a solid body, so that the stick could only fall upon one or two of the rebellious crowd, the rest escaping unhurt.

An occasion of still greater triumph over authority occurred every twelve months; when from time immemorial the scholars claimed the liberty to lock the master out of the place where he was accustomed to rule in undisputed power. They watched for the opportunity when the well-known season returned; and if ever he then retired, leaving the key in the door, he found it fastened on his return. If he could not force it open, he confessed himself beaten, and promised the rioters a feast, consisting of tea and plum-cake, to the expense of which every one was expected to contribute. When the time of the annual mutiny approached, he often carried the key in his pocket;

and then there remained no means of fastening the door but by placing benches and desks against it. When he was able to effect a forcible entrance, the hazel-stick was brought into requisition, and fell in many a terrible thwack upon the backs and shoulders of the offenders, who had expected a holiday and a feast. Yet a body of hardy lads were not disheartened by one or two failures, nor by a thrashing, however severe. The weals upon their shoulders were healed in a few days, and they hoped for success at the next opportunity. They felt that the honour of the school, which their fathers had attended, was confided to them; and that to maintain that honour they must lock the master out, and keep him out, once every year.

The fifth of November was a high day with our master's pupils. It was known by the name of "the ringing day;" on which we were not only exempt from attendance at school, but from tasks at home, and had the free use of the parish church as the place of racket and diversion. Some of the boys were employed in ringing the bells; and others in beating one another with balls made of hard leather fastened to a string, with which many a heavy blow was inflicted as matter of amusement, the sanctity of the place being never thought of. The lads who had no taste for this boisterous play spent the day in begging or stealing combustibles for the bonfire in the evening. Their success was often great, and the accumulation of whins and other materials so large, that the fire might be seen from afar; and the shouting of a noisy crowd so loud as to disturb the equanimity of all the Romanists in the neighbourhood. Yet I never heard that the Roman Catholic 'Squire attempted to suppress this uproarious ceremony; and he so far forgave it as on Shrove Tuesday to supply these young vociferous Protestants with as many pancakes as they could eat; and certainly the quantity was not small. To his servants it was an occasion of great merriment to furnish a sufficient supply to satisfy the cravings of a troop of hungry lads, many of whom had tasted nothing so savoury since they had the last dinner at Houghton Hall.

Mr. Langdale kept a pack of hounds, and took great delight in the sports of the field. I have seen him return in the even-

ing, in all the triumph of a sportsman of the old school, at the head of his party, surrounded by his dogs, with the tail of a fox dangling down his back, as an indication that when the dogs had seized upon reynard, *he* was the first that reached the dying animal, and therefore claimed its brush as his perquisite and trophy. For such an honour men of rank were accustomed to risk their limbs and lives, and would have been laughed at as cowards, had they hesitated to leap their horses over gates and hedges :

“Contusion hazarding of neck or spine,
Which rural gentlemen call sport divine.”

In those times Sancton contained many examples of longevity both in men and women. One aged man I remember who used to state that he was working in a field when the total eclipse of the sun took place, April 22nd, 1715. He said that when the sudden darkness ensued, the larks suspended their songs, and retired to their nests upon the ground; and the domestic fowls went to their roosts, as if the night had actually arrived.

CHAPTER II.

INTRODUCTION OF METHODISM INTO SANCTON—A CLASS FORMED—RELIGION IN THE FAMILY—YOUTHFUL EMPLOYMENT—APPRENTICESHIP—VILLAGE PREACHING—STATE OF POPULAR EDUCATION.

IT was a happy day for England and for the world, when the two Wesleys, having obtained by faith in Christ the salvation of God, entered upon their mission as Itinerant and Field Preachers. By their personal efforts, and the instrumentality which they had the honour of originating, the light of saving truth has been conveyed to many dark villages and hamlets, as well as into large towns and cities, by which the most important changes have been effected in the character and condition of the people; and Sancton was at length destined to share in the benefit.

Two aged men, whom I well remember, one of whom, Robert Hudson, was a retired shepherd, and the other, Thomas Wallis, a superannuated schoolmaster, began seriously to think of their latter end, of their want of a due preparation for the approaching judgment, and of the sad state of their neighbours with respect to religion and morals. On these weighty subjects they consulted together, and resolved to invite some Methodist Preacher to visit them regularly, and proclaim the Gospel in Thomas Wallis's cottage. There were, however, difficulties in the way. Thomas lived alone. He had no wife, and no house-keeper; he had only one bed, which stood upon the mud floor of his humble dwelling. Robert Hudson's accommodation for the entertainment of the stranger was deemed not equal even to this. Yet they ventured to carry their scheme into practical effect.

The Preacher whom they invited was the Rev. George Holder. When they had expressed to him their wishes, they told him that they could give him some refreshment in the evening of his arrival; that he should have Thomas Wallis's

cottage to preach in ; half of Thomas's bed for the night, provender and shelter for his horse, and a breakfast for himself the next morning ; adding, with an expression of regret, that they could not give him a dinner. He received their offer with all readiness, in the true spirit of his Lord, telling them that he would visit them once a month, on the Friday, which he observed as a weekly fast. In the year 1786 Pocklington was made the head of a Methodist Circuit ; Mr. Holder was appointed the second Preacher in it ; and I presume it was during that year that this arrangement was made. The parties knew not the results that would follow. They " did what they could," and left the issue with God.

At that time my father and mother had been married about seven or eight years ; their eldest child, William, was in the sixth year of his age ; their second child was dead ; and I was from two to three years old. The place of preaching was not inviting. Thomas Wallis's cottage was low, like nearly every other in the village ; it was covered with thatch ; it had but one story ; the floor was much lower than the street ; and the entrance to it was by a descent of two or three steps. Mr. Holder fulfilled his engagement, and opened his commission in this humble sanctuary. His word was made a blessing to the people who attended to hear, among whom was my mother. A class was formed, of which she became one of the earliest members ; and was soon made happy in the enjoyment of God's pardoning mercy and renewing grace, as was also her sister Elizabeth. Provision was thus made for the Christian training of our rising family. At that time there was a Methodist chapel at Market Weighton ; but the pulpit was only occupied in the afternoon and evening of every alternate Sunday.

My father attended the Methodist ministry, but did not at once connect himself with the Society. He had a taste for reading ; and, meeting with some books of Calvinistic divinity, he yielded a sort of unconscious assent to their tenets ; and, perhaps without intending it, was rather a disciple of Calvin than of Arminius and of Mr. Wesley. Bunyan was one of his favourite authors ; and he thoroughly digested the " Pilgrim's Progress," the " Holy War," and the " Doctrine of Law and

Grace," of that ingenious and popular writer. The minister whose sermons he particularly admired was Mr. Stillingfleet, an evangelical clergyman, the incumbent of Hotham, about three miles from Sancton; to which place he often walked on the Sabbath day, after the hard labour of the week, when rest would have been eminently acceptable; but he well knew how to appreciate a good sermon; and "the word of the Lord," in its truth and power, "was precious in those days." At Hotham, he sometimes heard the Rev. Joseph Milner, of Hull, the ecclesiastical historian, whose "long words" and elaborate diction some of the common people confessed their inability to understand. After the public service, my father had occasionally a brief interview with Mr. Stillingfleet, from whom he received spiritual counsel, and the loan of such books as his spiritual adviser deemed suitable. Among these, I remember, were Romaine's "Life of Faith," "Walk of Faith," and Boston's "Human Nature in its Four-Fold State." Mr. Stillingfleet, I have understood, kept a stock of such books for the purpose of lending them to persons who were religiously inclined, and were likely to profit by them.

The introduction of Methodism into Sancton soon produced changes of the most beneficial kind. The two Preachers belonging to the Pocklington Circuit, after the way had been prepared by Mr. Holder, visited it alternately once a fortnight, on a week-day, and preached mostly to the labouring classes. At length, other doors were opened for the entertainment of these itinerant evangelists, especially by John Waudby and Thomas Vause; but the public services were generally held in the cottage of Thomas Wallis, into which a moveable pulpit was introduced. When a preacher could be obtained on a Sunday, and there was no public service in the church, a carpenter's shop was used for the occasion. The Preachers who came on the week-days brought cheap books, such as the single sermons of Mr. Wesley, and the hymns of his brother Charles; short biographies, containing authentic accounts of the conversion, the holy lives, and the happy deaths, of persons of both sexes, and in every rank of society, the poor as well as the rich. The "Arminian Magazine," the monthly organ of Methodism, was also introduced, two or

more families uniting in the purchase of it. My father resolved that each of his children should have a volume of this periodical bound in calf. The volume that fell to my share I still possess, and highly prize for the donor's sake. In this manner a taste for reading was created in families, and profitable books supplanted profane conversation and sports on the Lord's Day. Useful knowledge was diffused, and especially on the all-important subject of true religion. For a time the farmers and their families stood aloof from this work, and refused to listen to the warnings and instructions of Methodist Preachers; but several of "the common people heard them gladly," and to their endless advantage.

In addition to the class-meeting, which was held for the benefit of the Society, one or two prayer-meetings were held every week, and especially on the Sabbath day. The godly women who attended these services appeared in plain bonnets, somewhat in the Quaker fashion, and in red cloaks. Any repetition in a tune was assigned to them separately; and sweetly did they sing the praises of their Saviour, connecting this part of their devotions with a gentle and apparently unconscious motion of their bodies. The prayers of the men were not marked by any extraordinary range of thought, or variety of expression; but they were earnest, and consisted mostly of texts of Scripture, uttered in the form of supplication, intercession, thanksgiving, and praise. The voices which were heard in these assemblies, both male and female, are now silent in death. All the first race of Sancton Methodists have disappeared, and their graves, generally speaking, are undistinguished in the churchyard; but "sweet is the memory of their names," and the effects of their pious fidelity are to be seen in many who are now alive, and are following them to a better world.

Well do I remember the godly zeal of my mother, when she was left in the daily charge of her children, in the unavoidable absence of her husband, who was toiling for their daily bread. When the frugal breakfast was ended, and before we went to school, she was accustomed to take us with her into the parlour; and while we all knelt around her, she commended us to God's mercy in Christ, in a manner the most feeling and importunate.

The tones of her voice were most affecting; they seem at this moment to ring in my ears as if they had been uttered only yesterday, and have left an impression which no lapse of time can ever efface. Earnestly did she plead with God for the salvation of her children and the other members of her family.

In those days there was no regular Methodist preaching at Sancton on the Sabbath day; but once a fortnight, when the Travelling Preachers visited Market Weighton, our family, headed by my father, used to attend the chapel there at two o'clock in the afternoon. As a matter of course, we were hooted in the streets of that town, under the name of "Culamites," by companies of idle men, congregated for the purpose of mischief. No answer was ever given to these "sons of Belial;" but their gibes and loud laughter, at our expense, were intensely mortifying to my youthful heart, which was ill-disposed to suffer shame for Christ's sake. Yet I was often deeply affected under the preaching that I heard, alarmed for the consequences of sin, and secretly drawn to God in prayer. On the Sunday, when we had no public service to attend till the prayer-meeting in the evening, I have occasionally stolen away from home, to see the boys and men playing at marbles in the street; and though I durst not take part in the game, I felt that I ought not to be even a spectator of Sabbath desecration; and when the day was over, I have wept before God on account of the sin of which I had thus been guilty, and could find no rest in my spirit because God was angry with me. Such were my feelings when I was not more than seven or eight years of age. We had no Sunday-school, where our young minds might be relieved from the monotony of a Sabbath spent at home, without any kind of employment; for we had no books that would fix our attention, or excite our feelings. In a Sunday-school, our minds would have been occupied with the stirring facts of Scripture history, with the singing of hymns, and the acquisition of religious knowledge. But such schools in our village and neighbourhood were then unknown.

At this period, though a silent Sabbath was a burden, I began to take great pleasure in the duties of the day-school, especially in arithmetic, in which I made a rapid progress, and

would have been glad to persevere ; but during long intervals my studies were interrupted by such labour as I was capable of performing upon my uncle's farm, especially in tending cattle upon the Wold hills. The consequence was, that much of what I had learned was forgotten.

The prospect from these hills, where much of my time in my boyhood was spent, is one of the most extensive and varied I have ever seen. Looking towards the south, at a distance of about nine miles, is the river Humber, filling its channel, its broad waters glittering in the sun, with the rising ground of Lincolnshire on the opposite coast. Inclining a little to the west, at a distance of some seventeen or eighteen miles, is seen the lofty tower of Howden church, the intervening space being a perfect level, varied by woods and cultivated grounds. Inclining still more to the right is a somewhat lofty hill, rising out of a vast plain, and bearing on its summit Holme church, as a solitary object, the village to which it belongs being on the opposite side of the hill. Still further to the right, at a distance of more than twenty miles, appears York minster, with its antique and stately towers. Nearly in the same direction, but still inclining to the right, appears the broad steeple of Pocklington church, at a distance of some six or eight miles. At about half the distance, appear the church of Shipton and that of Market Weighton ; and at the right of them the picturesque village of Londesborough, with its rich mountains and profusion of lofty trees ; formerly a Roman station, with the name of Delgovitia ; in more recent times containing a noble mansion belonging to the Dukes of Devonshire, and now the property of a nobleman who has adopted its name as his title.

Such a prospect, presenting an area of vast extent, with the historical recollections connected with the different objects, would afford a rich gratification to an adult person of taste and historic lore, and produce a momentary transport of delight ; but to a lad of eight or nine years old, who knew nothing of history, and whose mind had never been awakened to a perception of the grand or the beautiful, either in nature or art, the finest scenery has no charm ; and especially scenery with which the eye is familiar for ten or twelve hours every day in per-

petuity. Many a dreary day at this early period of my life have I spent upon these hills, watching the cattle, lest they should stray beyond the prescribed boundary, never seeing a human face, or hearing a human voice, from an early hour in the morning till the setting of the sun; eating my cold and frugal dinner alone. A feeling of loneliness has often come over me, till my heart was ready to break; and tears and sighs have afforded me a temporary relief. My only companions were the dumb animals of which I had the charge, some of which had an unconquerable propensity to resist my authority, and rush into the turnip-field; my only shelter from the rays of the sun, the drizzling mist, or the pelting rain, was a slender hut of my own construction, consisting of a few sods placed upon each other, the covering being a bundle of straw, or of weeds gathered from the turnip-field, or the standing corn.

Sometimes I took a book with me to relieve the tedium of the hours; but there were then no volumes accessible to me that were calculated to interest a boyish mind. Such books were then comparatively rare; they could only be purchased by sums of money which I did not possess; and in shops of some twenty miles' distance, into which I could never hope to enter. My mind was thus left to prey upon itself; and the most interesting object that ever met my sight upon these Wolds was the setting sun, which indicated the time of my return to company, whose voices afforded me as sincere a pleasure as Handel's music ever produced even in a cultivated mind. My lot was cast with that of large classes of the community, of whom it has been too truly said, that

——“Knowledge to their eyes her ample page,
Rich with the spoils of Time, did ne'er unrol;
Chill penury repress'd their noble rage,
And froze the genial current of the soul.”

Yet painful as were my feelings upon the Wold hills, they never assumed the form of terror, such as seized upon a youthful contemporary and acquaintance, who was entrusted with the care of a herd of cattle at a greater distance from the village than the fields to which I was sent. A beautiful bird of

light colour, about the size of a pigeon, is common upon those hills, and utters a plaintive cry, from the sound of which its name is taken. When this youth heard the cry of the "curlew," he interpreted it to be "kill you;" and became apprehensive that the voice came from a being of the hobgoblin tribe, and was sent to warn him of instant death. In a paroxysm of fright, therefore, he ran home, in a state bordering upon distraction, driving the cattle before him, and afraid to look behind him, lest he should see the goblin, which he thought was pursuing him to take away his life. My own feeling was not that of fright, but of loneliness. I was not terrified with the thought of seeing "spirits" in the day time, however I was in the dark; but I wanted company.

When I had just entered upon this kind of life, my father was balloted for the militia; and had he been a single man, would doubtless have served his king and country as a soldier; but he felt that to enter upon military service would be the probable ruin of his family; yet how to provide a substitute was the difficulty; for the means were not at his command. He laid his case before a few persons who were able to assist him without inconvenience to themselves; and with their generous aid he was enabled to hire a man to take his place as a soldier, and he was allowed to remain at home with his wife and children. Among other persons to whom he stated his case was Mr. Langdale, of Houghton Hall, who, alluding to what Thomas and James Marshall had done, and adopting the language of the common people, said, "Well, Tom; I will be to thee as a brother." On this occasion my father, in the fulness of his heart, composed some verses. I cannot say that he wrote them; for I do not remember to have ever seen him use a pen. Two stanzas I remember. The first was:—

"The' apostate French destroy'd their king,
And made their boast, and said
They would a numerous army bring,
This nation to invade."

It was under this threat that the militia was then organized. Alluding to the repulse that he met with from certain parties to whom he applied for help, he said:—

“Some there were who did me jeer,
And told me I might ‘go;’
Their ignorance I ought to bear,
My case they did not know.”

I was about eight or nine years old when I heard that my father was to be a soldier, who might be slain in battle with the French; and my young heart was ready to break. I wept bitterly, and was mightily relieved when the threatening calamity was averted.

When childhood had passed away, and a few years had been spent in alternating between the studies of the school and the labour of the field, I left my father's house to become a farmer's servant, hired by the year. Sometimes my strength was severely taxed, especially when I was employed in threshing corn, and was required to give stroke for stroke with the flail, in common with a full-grown man. I have panted for breath; my arms have ached beyond endurance; and I did indeed eat my bread in the sweat of my brow. Words can scarcely express the satisfaction and joy with which I retired to rest in the evening after the hard toil of the day, or the feeling with which I welcomed the return of the Sabbath. To rise in the morning while it was yet dark, and my eyelids were half closed, was a sore trial; but there was no alternative. I could guide the plough, and perform several other kinds of service connected with husbandry, with comparative ease; but for a lad who had only just entered into his teens to stand beside a muscular man, and equal him in the use of the flail upon the barn floor, was a real hardship; and even now, in old age, I retain a deep impression of the pain and exhaustion I then endured. At that time machines for threshing corn were scarcely heard of, at least in that part of the country. Farmers were not aware of the beneficial purposes to which steam might be applied, so as to reduce both expense and labour.

It may serve to give some idea of agricultural life in those times, if I state that an honest lad, an acquaintance of my own, having worked hard in the harvest-field all the day, durst not retire to rest at night till he had said his prayers, for which purpose he knelt by the side of his bed; but he was so over-

powered by sleep, that he found himself in the same position the next morning, when he awoke at the sound of the well-known voice which called him to his wonted labour

“Let not Ambition mock their useful toil,
Their homely joys, and destiny obscure ;
Nor Grandeur hear with a disdainful smile
The short and simple annals of the poor.”

“Moreover the profit of the earth is for all: the king himself is served by the field.” Since those times the furniture in farm-houses has undergone a material alteration. Plates have superseded the wooden trencher; the basin has taken the place of the wooden dish; and the metal spoon has been substituted for the broad, clumsy spoon which was cut out of a piece of solid timber. Society is in a state of constant progress. The trencher was an improvement upon an earlier practice, of which a few specimens then remained. Hollow places of a circular form were cut in the large oak tables in the kitchens of farm-houses, at equal distances, in which the viands of the men were placed; so that neither a moveable trencher nor a plate was required. In these houses, a rack usually covered one side of a large room, and on the shelves were ranged pewter plates and dishes of various sizes, which were preserved with a bright polish, and only used on state occasions, such as the yearly feast, a wedding, or the christening of a child.

Three years I spent as a hired servant, and two of them at farm-houses distant from any town or village. During those two years, being far from any place of worship, and having many duties to perform on the Lord's day, especially in connexion with the live stock, whose food must be regularly supplied, I had few opportunities of hearing God's word, and of mingling with worshipping assemblies. My attention was therefore seldom called from the things of earth to the higher purposes of my being. The consequence was a practical forgetfulness of God, a neglect of prayer in the morning and evening, and a comparatively callous state of heart. Yet the fear of God, in some degree, I still retained. Though accustomed daily to hear oaths and curses, with an irreverent use of God's holy

name, I stood aloof from such practices, and neither then, nor at any other time, did I dare to utter a profane oath, even when such utterances were regarded by my companions as indications of a manly character and bearing, and I was wishful to have their good opinion. "But this did not I, because of the fear of God," with which my mind was imbued by His blessing upon parental instruction, warning, and example, and the Methodist sermons I had heard in Thomas Wallis's cottage and elsewhere. Whatever my sins were, in other respects,—and I confess they were many and great,—I never did, in the whole course of my life, utter a profane oath, nor, to the best of my remembrance, take the name of God in vain.

When I was about fifteen years of age, my father entered into an agreement with Peter Beal, of Shipton, to take me as his apprentice, and teach me the business of a joiner and carpenter. The motive which led to this arrangement was a probability that in future life I should be able to make a better provision for myself than I was likely to do as a farmer's servant. I could entertain no hope of ever having a farm of my own; but I might perchance, after a small beginning, become a master carpenter, and carry on a profitable business on my own account. It has been wisely said, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." The object then contemplated by my father and myself has never been realized, and never will be: but the transition from the character of a farmer's boy to that of a carpenter's apprentice led to results of a much higher and more important kind. I was thus removed from the polluting example and conversation of the profane men with whom for three years I had been accustomed to associate; and what to me was perhaps a still greater advantage, I had the full and unrestricted use of the Sabbath. Having no cattle to attend, as heretofore, I could employ the whole of that sacred day in useful reading, and in attending the public worship of God. My master, though not professedly religious, was not an immoral man, and indulged himself in no hostility to the Methodists; who, as might be expected, were, above all other people, the objects of my esteem.

At that time there was in Shipton a Methodist Society, consisting of one class, of which my father's brother, Samuel Jackson, was the leader. There was also regular preaching in the cottage of Betty Ashton, a pious widow, who was related to Thomas Ashton, who afterwards became a well-known Minister in the Methodist Connexion. On my removal to my new situation, I obtained a Hymn-Book, and became an habitual attendant upon the prayer-meetings, and the ministry of the Preachers, both travelling and local; but had no such feeling as induced me to request admission into the Society. I also attended the worship of God every Sunday afternoon in the Methodist chapel at Market Weighton, the pulpit being at this time supplied on alternate Sundays by the Travelling and Local Preachers. Sometimes Local Preachers from the neighbouring Circuits favoured the congregation with their services. Among these I well remember Robert Thurlow, a schoolmaster, who was very expert in the use of his pen; and as he was often observed to take notes of the sermons which he heard from the lips of other men, when he delivered a good sermon himself, he did not always get the credit to which he was entitled; for people were apt to say that he had stolen it from some other preacher. Another schoolmaster, of the name of Acklam, I also remember, who had in the earlier years of his life been an habitual drunkard, and after his conversion was an example of piety. In an evil hour he was induced to taste his favourite beverage, when his insatiable appetite for it returned, he lost his power of self-control, and drank till he was intoxicated. Filled with remorse, and covered with shame before both God and man, because of the reproach which he had brought upon the cause of religion, he made a solemn vow, that if God would mercifully forgive him, he would never again touch any intoxicating liquor. That vow he sacredly kept; and he was greatly respected for his deep and consistent piety, as well as for his useful talents as a preacher.

We were also favoured with occasional visits from Robert Spence and Richard Burdsall, of York, Local Preachers, both of whom were "famous in their generation, men of renown." Mr. Spence, who carried on the business of a bookseller, was dis-

tinguished by spirituality of mind ; and his sermons, relating often to " the deep things of God," were listened to with lively interest by fathers in Christ and mothers in Israel. Mr. Burdsall was, in some respects, one of the most remarkable men of his age. He was low in stature, and somewhat slender in his make ; his eyes were small, and his countenance was marked by a singular archness of expression. He was gifted with an uncommon power of memory. Sometimes his sermons consisted, to a great extent, of texts of Holy Scripture, every one of which he used to repeat with verbal accuracy, specifying at the same time the chapter and verse where they occur. In the pulpit he occasionally said witty things, which provoked an involuntary smile among his hearers, and sometimes even more than a smile ; but his sermons were otherwise very impressive. I have wept under his preaching, and, after hearing him, have repeatedly gone home to pray. Once, in particular, I retired into a field to weep and pray under the shade of a hay-stack, after listening to one of his powerful discourses. One habit he had which I never observed in any other man. As the Clergy used to read their sermons, and the Methodist Preachers were reported to deliver theirs *extempore*, it was sometimes suggested that in this respect their preaching was a fraud ; for they might have their written sermons in the Bible. It was probably to render nugatory this popular allegation, that Mr. Burdsall, when he had read his text, closed the Bible, and placed it on the seat behind him. This practice, to say the least, was not in good taste ; for every sermon is, or ought to be, an exposition of God's Word ; and for a man to place behind him the Word which he is about to expound and enforce, appears neither respectful to Him whose messenger the preacher is, nor to the people whom he is sent to warn and instruct, not in his own name, but in the name of God. Yet we would not attach too grave an importance to this habit, but would rather regard it as a singular inadvertency in a sensible and good man. But Clergymen, who take with them into the pulpit nothing but a manuscript, are not entitled to censure Richard Burdsall. He placed the Bible behind him ; and they leave the Bible in the

desk below. I would suggest, that for both parties there is "a more excellent way."

The Local Preachers then belonging to the Pocklington Circuit are entitled to a respectful mention in this place. Among these was Mr. Luke Richardson, whose voice was singularly smooth and musical, and whose sermons were delivered with fluency and power. He was a good man, who served God with fidelity and blamelessness through a long life, both as a teacher of youth and a preacher of Christ's Gospel. Thomas Bailey was also deservedly esteemed for his simplicity and godly fervour. By the common people especially his preaching was well understood and highly appreciated. He also, with the other men just mentioned, rests from his labours, and the people who esteemed and loved him have mostly followed him to the world of spirits.

In the year 1798, when I removed to Shipton, the Rev. George Lowe was the second Preacher in the Pocklington Circuit, and visited Shipton once a month. There lived in the village a man somewhat advanced in years, who had been trained to the manufacture of trenchers and wooden dishes, such as were then generally used in farm-houses, as well as in cottages. These articles he carried about the country for sale, and connected with this business the collecting of skins; usually employing two asses in his journeys; one of which carried his wares, and upon the other he was accustomed to ride. He was a very profane man, but zealous in support of "the established religion" of the country, and hostile to all Methodistical innovations. Whenever he met with a Methodist Preacher, he never failed to assail him with a flood of vulgar abuse. Meeting with Mr. Lowe, this eager disputant commenced a violent attack upon him, applying to him the foulest names, and uttering against him the fiercest maledictions. But he soon found that he had mistaken his man. Mr. Lowe was a person of great energy and courage, possessed of a powerful voice, and would never afterwards suffer this reviler to have the first word; but whenever he met with him addressed him in a strain of earnest warning and admonition, declaring the certain doom of all profane swearers and blasphemers, till the old man quailed before him; and, whenever he saw Mr. Lowe, flogged his asses, rushing into any

bye-lane, to escape the dreaded voice of the Methodist Preacher. But as Mr. Lowe was on horseback, and this son of Shimei upon an ass, escape was impossible; and he who had deemed himself authorized to insult every Methodist Preacher that he met with became not only an object of ridicule in the village, but was taught to put his licentious tongue under restraint. What other benefits he received I am not able to state; but his dread of Mr. Lowe subjected him to many a sarcasm from the lips of men who took a pleasure in seeing blustering impudence effectually rebuked and cowed.

At this time Shipton was on a par with Sancton and other neighbouring villages in respect of education and knowledge. Great uneasiness prevailed in the public mind on account of the war which was then carried on between this country and France; the spirits of many were chafed by the dearness and scarcity of provisions; and emigration to America was much talked about as promising effectual relief both to small farmers and to labouring men. In these circumstances one of the most respectable men in Shipton was wishful to ascertain in what direction America lay with respect to England. I heard him propose an inquiry on this subject to a man who had been in America; but he could get no answer. All that this traveller knew was, that he went to America in a ship, and returned in the same manner; but whether he sailed east, west, north, or south, he really could not tell. One farmer in the village, who lived upon his own estate, grew up to manhood nearly ignorant of letters; his mother fearing that, if he were a scholar, he might commit an act of forgery and be hanged.

While geographical science was neglected, and in one case, at least, writing was dreaded as a dangerous accomplishment, language was not cultivated with extraordinary success. An apprehension was extensively prevalent, that the French army would attempt to land on the Holderness coast; and in this emergency a letter was sent from the mansion of the Duke of Devonshire, at Londesborough, calling upon the young men in the neighbouring places to offer their services to the nation as volunteers. This important document was placed in the hands of the Shipton schoolmaster, who expressed his surprise that

the Duke, or his secretary, did not know how to spell correctly. The letter stated that the country was in "imminent danger of an invasion;" and this accomplished pedagogue remarked, that the first letter in the word "eminent" is *e*; and that, when correctly spelt, the word contains only one *m*: so that the word "eminent," as it was given in this letter, sent from the mansion of a Duke, contained no less than two mistakes; an *i* instead of an *e*, and a superfluous *m*! Thus, with an air of authority and self-importance, did this instructor of youth affect to be wiser than his betters; utterly unconscious that he was exposing his own ignorance. He might have been told that if he were upon one of the high towers of York minster, he would be in an "eminent" position; and if he were to fall from that dizzy elevation, he would be in "imminent" danger of losing his life. But the subtile distinction between that which is *lofty*, and that which is *threatening*, had not engaged his attention. Yet it may be said of the peasants among whom he dwelt, and whose hapless children were committed to his tuition,—

"And still they gazed, and still the wonder grew
That one small head could carry all he knew."

The ridiculous criticism of our erudite schoolmaster did not, however, affect the national defences; and although I was not far advanced beyond half of my teens, my patriotic feelings were roused, and I resolved to risk my life in my country's cause. Beacons were erected, and tar-barrels placed in them, ready to be ignited at a moment's warning, in case the enemy should appear. In this state of public alarm, I embraced the first opportunity, with the consent of my master, to walk to Market Weighton, to offer my services as a volunteer; but on my arrival there, the first intelligence I received was, that a soldier belonging to the regular army had that day been nearly flogged to death in an open field, having received some hundreds of lashes upon his naked back. I had no distinct conception of the difference between volunteers and the regular army, and was so disgusted with this outrage upon humanity, that I returned home without making the offer I had intended. I had no inclination for a soldier's life, if such were a soldier's doom.

If it were necessary, I felt that I could stand before the fire of the enemy, in the field of battle ; but the thought of being whipped like a dog, my spirit could not brook. But for the merciless flogging of that poor fellow, I might have learned the military exercise, and have contracted such a taste for military service and honour, as to be diverted from the very different kind of service to which I was soon after called, and to which my life has been devoted. The providence of God is to be acknowledged in all things, and in all events ; and for this change in my purposes my thanks are due to Him who has hitherto been my Guide. In this case, by His overruling providence, the terrible sufferings inflicted upon a man whom I never saw, were made subservient to my benefit, and that I trust for ever.

About this time, notice was given to young persons in Shipton, that the Archbishop of York was about to hold a confirmation in Beverley, which was about ten miles distant ; and all who were desirous of sharing in the benefit of that rite, were requested to meet the clergyman on certain evenings for the purpose of being catechized. I attended these preparatory services, with several others, " mine equals " in age and position, and was not a little gratified to find that I, who attended the Methodist preaching in Betty Ashton's cottage, and rarely went to the parish church, was the only youth among the Shipton catechumens who could answer the question which our Reverend instructor proposed, " Who is your ghostly enemy ? " Several of his hopeful charge having answered, " I don't know, Sir," he looked at me, and I answered, " The devil, Sir." " Ay, to be sure," said he, " the devil." Having given this proof of my theological attainments, I returned home at the close of the service greatly pleased with myself, and admired by my compeers, a hopeful subject of the ecclesiastical rite which an Archbishop was about to administer, and which I was preparing to receive. Of the imposition of the hands of the Archbishop I confess, like many others, I thought but little. My attention was mainly directed to the holiday connected with it.

I give these details, concerning my parentage, and the facts of my early life, in accordance with the advice of a devout man, the most eloquent prelate that England ever bred. Addressing

his readers individually, Jeremy Taylor says, "Never be ashamed of thy birth, or thy parents, or thy trade, or thy present employment, for the meanness or poverty of any of them; and when there is occasion to speak of them, such an occasion as would invite you to speak of any thing that pleases you, omit it not; but speak as readily and indifferently of thy meanness as of thy greatness. Primislaus, the first king of Bohemia, kept his country shoes always by him, to remember him from what he was raised: and Agathocles by the furniture of his table confessed that from a potter he was raised to be the king of Sicily."* For a man to be ashamed of his parentage, and of his condition in early life, over which he had no kind of control, is to be ashamed of his Providential lot, which it is difficult to reconcile with a right state of mind and heart. God knows what is best for every one, and what He wills is best. It should therefore be received not only with submission, but with thankfulness. Shall I be ashamed to have it known that I worked at a carpenter's bench, when it was said respecting my Lord and Saviour, the incarnate Son of God, "Is not this the carpenter's son?" and, "Is not this the carpenter?" (Matt. xiii. 55; Mark vi. 3.) It is enough that the servant be as his Lord.

"My boast is not that I deduce my birth
From loins enthroned, and rulers of the earth;
But higher far my proud pretensions rise,—
A son of parents passed into the skies."

* "Holy Living," p. 85. Edit. 1719.

CHAPTER III.

DECLINE OF EARLY RELIGIOUS IMPRESSIONS—REMARKS ON NEW TESTAMENT
“PROPHESYING”—PROPHETESSES—PREACHING OF MARY BARRITT—REPENT-
ANCE TOWARD GOD—FAITH TOWARD OUR LORD JESUS CHRIST—JOY OF THE
HOLY GHOST—MEETING IN CLASS—CHAPEL ERECTED AT SANCTON—EXTENSION
OF RELIGION TO NEIGHBOURING PLACES—OPPOSITION OF THE UNGODLY.

IN early life I was taught that, being a sinner in the sight of God, both by nature and by practice, I stood in need of the double blessing of forgiveness and a new nature. Unless I was restored to inward and outward holiness, I could never be admitted into heaven; and unless the guilt of my sins were taken away in this world, I must for ever bear the punishment of them in a future state. These principles were deeply impressed upon my mind and heart; a conviction of their truth grew with my growth, and was strengthened with my strength; and I often thought of the time when I should undergo this mighty change; but hesitated to make the sacrifices which it required, hoping that at some future time the process of salvation would be less difficult, or that hindrances in the way of it would be less formidable. With the faithless Hebrews, whose duty it was to rebuild the demolished temple, my rebellious heart said, “The time is not yet.” Such was my feeling under many an awakening sermon that I heard after my removal to Shipton. As years advanced I became less and less concerned for the salvation of my soul; the public worship of God was less attractive than it had been; and I shunned, rather than affected, the company of religious persons. This state of mind was to be attributed mostly to a friendship I then contracted with a young man, somewhat older than myself, the son of godly parents, respectable for their rank in life. He was not profligate, but he was irreligious; and my intercourse with him gave sad proof that “evil communications” not only “corrupt good manners,” but also serve to harden the heart, which is

otherwise inclined to obey the call of God, and yield itself to Him. The way to perdition is an easy descent, especially in company with the thoughtless and the gay, who forget to consider their latter end.

But God, who is rich in mercy, did not take His Holy Spirit from me, but bore with my waywardness and folly ; and the time at length arrived when there was wrought in me that great change to which my attention had often been directed by the ministers of Christ, and of which I had often seriously thought.

In the year 1801 there was a revival of religion in some parts of the Pocklington Circuit, connected partly with an agency concerning which there were considerable differences of opinion even among good men. Mary Barritt, a sister of the Rev. John Barritt, a zealous and useful Minister in the Methodist Connexion, visited several towns in Yorkshire, and attracted great attention as a preacher of Christ's Gospel. She did not confine her addresses to persons of her own sex, as many zealous and gifted women have done, but took her place in the pulpit, read a text of Holy Scripture, and preached to mixed congregations, like an ordinary minister, without any indication of timidity, or apprehension that she had mistaken her Providential calling. Her elocution was distinct, her voice somewhat powerful, her manner serious, impressive, and occasionally commanding ; and her discourses were methodical, relating mostly to the first principles of the Gospel, especially to personal conversion. The novelty of female preaching, as it is natural to suppose, attracted general attention ; and crowds of people flocked to the places where she was expected to appear ; many of them doubtless drawn by curiosity, wishful to witness the strange sight of a woman in a pulpit. I suppose she might then be from twenty-five to thirty years of age.

That female agency was extensively employed in the original propagation and establishment of the Gospel is undeniable, but as to the perpetuity of that agency professed Christians are not agreed. Under the Evangelical dispensation "I will," said God, "pour out of My Spirit upon all flesh : and your sons and your *daughters* shall *prophesy*." "And on My servants

and on My *handmaidens* I will pour out in those days of My Spirit; and they shall prophesy." (Acts ii. 17, 18.) To "prophesy" is to speak under the immediate inspiration of the Holy Ghost, whether that which is spoken relate to the future or not. In the case of Zacharias, the term is applied to the utterance of inspired truth, in a devotional spirit and manner, on the occasion of the Baptist's birth, and in the immediate prospect of the birth of our Lord; (Luke i. 67-79;) and the word is equally applicable to the utterances of Elisabeth and the Virgin Mary, as they stand recorded in the same chapter.

Christian "prophets" are placed by St. Paul next to Apostles as the gift of Christ to mankind, and before Evangelists, Pastors, and Teachers; (1 Cor. xii. 28; Eph. iv. 11;) and he describes the endowment they had received as having a more direct bearing upon the spiritual interests of mankind than either an inspired knowledge of various languages, or an ability to interpret them. (1 Cor. xiv. 2-5.)

The truth evidently is, that Christian prophets were persons to whom Divine truth was revealed by the Spirit of God, as it was revealed to the Apostles, though probably not to the same extent. St. Paul speaks of the admission of the Gentiles into the Church of God, and of their religious equality with the Jews, as a "mystery" which "in other ages was not made known unto the sons of men, as it is *now revealed* unto the holy Apostles and *prophets* by the Spirit." (Eph. iii. 5.) The edifice of the Church he therefore speaks of as "built upon the foundation of the Apostles and *prophets*, Jesus Christ Himself being the chief corner-stone." (Eph. ii. 20.) He assumes, too, that during the public services of the Church the prophets received revelations from the Holy Spirit; and therefore directs that when one was addressing the assembly, "If anything be *revealed* to another that sitteth by, the first should hold his peace." (1 Cor. xiv. 30.) Various commentators, copying each other without inquiry, state, that to "prophesy," in the New Testament sense of the term, is to expound the Old Testament Scriptures; but this is a mere assumption, unsupported by anything in the form of proof. To "prophesy" is clearly to speak under the direct teaching of the Holy Spirit. St. Paul says

that things were “revealed” to the “prophets” by the Spirit, just as they were revealed to the “Apostles.”

This extraordinary gift appears to have been widely diffused in the Apostolic times; and perhaps there were then but few churches from which the gift was absolutely withheld. St. Paul directs the Corinthians as to the right use of the gift; (1 Cor. xi. 4-7; xiv. 29-33;) and to the Thessalonians he said, “Despise not prophesyings,” (1 Thess. v. 20,) assuming that they had prophets among them. There were also prophets “in the church that was at Antioch,” to whom “the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.” (Acts xiii. 2.) When St. Paul laid his hands upon the disciples at Ephesus, “the Holy Ghost came upon them; and they spake with tongues, and *prophesied*.” (Acts xix. 6.) A similar result ensued at Cesarea when St. Peter preached to Cornelius and his friends. The Jews who had accompanied the Apostle were “astonished;” “because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.” (Acts x. 45, 46.)

This miraculous endowment was especially intended to awaken and convert the heathen, and at the same time to promote the improvement of believers in knowledge and holiness. “If all prophesy,” says the Apostle, “and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.” (1 Cor. xiv. 24, 25.) With respect to those who are already converted, St. Paul adds, “He that prophesieth speaketh unto men to edification, and exhortation, and comfort.” “He that prophesieth edifieth the church.” (1 Cor. xiv. 3, 4.)

This important gift was not confined to men, but, according to the purpose of God, declared by Joel, and repeated by St. Peter on the day of Pentecost, was bestowed upon many “daughters” of Israel, and “handmaidens” of the Lord. There were therefore prophetesses in the church at Corinth, whom St. Paul directed both in praying and prophesying to

appear with a vail or a covering upon their heads ; (1 Cor. xi. 5 ;) and Philip the Evangelist “ had four daughters which did prophesy.” (Acts xxi. 9.) To what extent the prophetesses exercised their gift in public religious assemblies it is impossible to determine ; nor is the solution of the question of any great moment ; for as the gift was strictly miraculous, and appears to have been confined to the Apostolic age, the conduct of those who possessed it can be no rule of action to those who possess it not. The gift indeed seems to have been a necessary and merciful provision for the wants of the Church before the canon of the New Testament was completed, and before men had time by prayer and sanctified study to form such an acquaintance with the truths of the Gospel as to be fully qualified to teach them in public assemblies, to the instruction of the ignorant, the conviction of the incredulous, and the edification of believers. The preaching of females, in modern times, I therefore think, receives no sanction from the ministrations of prophetesses in the first age of Christianity ; because no woman can now justify her claim to the prophetic gift, which was the gift of direct revelation from God ; the utterance of that which the Holy Spirit dictated at the time. The cases are not parallel.

But other women, besides the prophetesses, it would appear, lent their aid to the Apostles in the propagation of the Gospel, and the edification of the churches. In his Epistle to the Philippians, St. Paul makes honourable mention of “ those women which laboured with him in the Gospel :” (Phil. iv. 3 :) and in his Epistle to the Romans he speaks of other women by name from whom he had received aid of the same kind. They had not only been helpful to him personally, but to the cause of Christ, which it was the business of his life to promote. To Priscilla and Aquila, the wife and the husband, he assigns the honour of being alike his “ helpers in Christ Jesus.” (Rom. xvi. 3.) Phebe he describes as “ a servant of the church at Cenchrea ;” Tryphena and Tryphosa he classes among those “ who labour in the Lord ;” and “ the beloved Persis,” he says, “ laboured much in the Lord.” (Rom. xvi. 1, 12.) The kind of service which these godly women rendered is not specified.

Whether they communicated evangelical instruction to young persons generally; whether they gave instruction in public, or in private only; we are not able to say. The language used by the Apostle certainly implies more than the exercise of hospitality towards himself and his fellow-labourers in the Gospel: yet it is not probable that they ever addressed mixed assemblies of adult people, especially in deliberate and set discourses; for the Apostle said to the Corinthians, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." (1 Cor. xiv. 34, 35.) On another occasion he says, "Let the woman learn in silence with all subjection. For I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence:" (1 Tim. ii. 11, 12:) clearly showing that the charge which he gave to the Corinthians on this subject was of general application, and did not arise out of any peculiarity in their case. Yet these expressions which forbid women to "teach," are to be understood with some restriction; for the same Apostle not only recognized the public services of the women who had the gift of "prophecy," but directs that "the aged women," generally, should "teach the young women" how to conduct themselves with Christian propriety, so that the Word of God should not "be blasphemed:" (Titus ii. 4, 5:) and Priscilla united with her husband in expounding to the learned and eloquent Apollos the way of the Lord "more perfectly" than he had before known it. (Acts xviii. 26.)

The conclusion then to which we are led is this, that female teaching was to a certain extent sanctioned by the Apostles of Christ; but *that* teaching had its limits. Mr. Wesley thought that no females but such as had the gift of "prophecy," and therefore spoke under the immediate dictation of the Holy Spirit, were allowed to address mixed congregations on the subject of Gospel truth; * yet he appears, from the countenance he gave to the ministrations of Mrs. Fletcher, and of a few other women of age and piety, to have thought that this rule admitted of

* On 1 Cor. xiv. 34.

occasional exceptions. In cases of this kind it is indeed difficult to lay down a rule of universal application. Much must be left to circumstances, and to private conscience. When large masses of people are evidently perishing in ignorance and sin, it is hard to say that they shall not be instructed and warned by a sensible and godly matron; but for an unmarried woman, comparatively young in years, boldly to stand up before large and mixed congregations, as a preacher, proclaiming the warnings and invitations of the Gospel, in the presence of accredited ministers of the other sex,—so that there is no lack of evangelical instruction,—seems neither to accord with the delicacy of the female character, nor with New Testament teaching and practice.

That a considerable amount of spiritual and moral good was effected in direct connexion with Mary Barritt's instrumentality, few persons who know the facts of the case will deny. Those who thought her proceedings to be in accordance with the letter and spirit of the Sacred Writings regarded this success as a direct proof of a Divine sanction; but those who deemed her course opposed to the Holy Scriptures attributed the success to the overruling providence and grace of God. Notwithstanding this departure from Apostolic rule and order, they thought that God put honour upon His own truth; just as He sometimes makes that truth the instrument of salvation when delivered by ungodly ministers, whom He never sent. Yet the deep and earnest piety of Mary Barritt was undeniable; and the sincerity of her zeal for the glory of Christ, and the salvation of souls, will admit of no dispute. She was a woman of much prayer, and evidently intended to do her Saviour's will, whatever may be thought of the means which she adopted in order to the attainment of that object. Very few persons of her sex, however, have followed her example; and the general feeling of professed Christians is in opposition to it.

The doings of this remarkable woman were talked of at the time in all directions, sometimes in terms of strong censure, and at other times in terms of high commendation; some persons regarding her as a special messenger sent by God to a careless and irreligious people; and others maintaining that she was

acting in direct opposition to the true character of her sex, and the letter of the Bible. Amidst this division of sentiment notice was given that she would preach in the Methodist chapel at Market Weighton, on the 15th of July, 1801, being a week-day; and the service was appointed to be held in the evening. Curiosity was alive, and I was not exempt from the general feeling. The chapel was crowded with people, and the entire service was conducted with becoming seriousness and propriety; the sermon being delivered in a tone of solemn warning, and with unflinching firmness of manner. Yet it impressed me far less than many sermons I had previously heard both from Travelling and Local Preachers.

At the close of the service a prayer-meeting was held in the chapel, when many supplications were offered to God, for the awakening power of His Spirit, and the conversion of sinners to Himself. In the course of this prayer-meeting I was deeply affected. Sins which I had long since committed were brought to my remembrance; with the vows I had made to God, but violated, and the religious convictions I had resisted and stifled; I felt that God was angry with me; my heart dissolved in penitential sorrow; I wept in the anguish of my spirit, and prayed as I had never prayed before. Men who had passed through the same mental conflict observed my distress, and spoke to me words of comfort. They reminded me of the blood of the Cross, of the tender mercy of Christ, who died that I might live, who is the Advocate of sinners, and to all who call upon Him a present Saviour. They told me that it is by faith in Him that the guilty are justified, and that sinners, such as I felt myself to be, pass from death unto life. They urged me without delay to believe, to confide, to trust in Christ as my Saviour, assuring me that I should thus receive the peace of God, which ariseth from a sense of forgiveness. No relief, however, did I find; and after a while I returned home weary and heavy-laden, under the burden of a guilty conscience, and with an agonizing apprehension that I should perish for ever.

The next day I applied myself to the duties of my calling, with a sad heart, my eyes dim with weeping, sorrow depicted in my countenance, availing myself of every opportunity of

kneeling before God in prayer, deprecating His wrath, and begging of Him to forgive me all that was past. When the labour of the day was ended, I returned to the chapel at Market Weighton, where I had learned that another prayer-meeting was to be held. Here I was recognized as the penitent youth, who on the preceding evening so earnestly wept and prayed under a sense of sin. Again prayer was made for me by the united assembly, and before the meeting concluded, I obtained effectual relief. I did with all my heart trust in Christ as a Sacrifice and a Saviour; and then my guilty fear at once departed, and my heart, before lacerated and broken, was filled with all joy and peace in believing.

The change which I had now undergone was as much a matter of personal consciousness, as the removal from my shoulders of an intolerable burden, that was sinking me into the earth. I could no more doubt of my acceptance with God than of my own existence; and love to God, in return for so great and undeserved a benefit, sprang up within me, with a train of spiritual and heavenly affections. The world was then presented to my view in all its vanity; sin, in all its forms, I abhorred, as worse than death; the service of God I regarded as the great business of life; while heaven appeared to be near, and as my final and endless home. I could then have died with perfect satisfaction, that I might see and more fully enjoy my Saviour, to whom my heart clave with adoring thankfulness and admiration. Mine was a change not only from misery to happiness, from sorrow to joy, but from the love and practice of sin to the love and practice of holiness. The entire bent and habit of my nature were changed. My views and feelings, my apprehensions and inclinations, my desires, hopes, and prospects were all new. The experience of nearly seventy years has served only to strengthen my conviction that the change I then underwent was no delusion, but a blessed reality, the effect of a Divine operation. At this moment, 1870, the love of Christ is as sweet as it was on the 16th day of July, 1801, when, for the first time, in its richness and power, it was shed abroad in my heart by the Holy Ghost given unto me.

I returned home from this prayer-meeting, a distance of

about two miles, scarcely knowing whether I was in the body or out of the body. Every object in nature, above, around, beneath, appeared in an aspect entirely new; and, gazing upon the heavens and the earth, I felt, as I never felt before, the touching sentiment:—

“ My Father made them all ! ”

From my own experience, I learned the great importance of prayer-meetings, especially at the close of religious services, when the public interest is strongly excited, and the attention of the people has been impressively called to the subject of personal conversion. But for the prayer-meetings on the occasion just mentioned, the probability is that I should have remained in a state of indecision in respect of my compliance with the invitations of the Gospel, and the surrender of myself to God through our Lord Jesus Christ. It was in the first of those prayer-meetings that my religious convictions assumed a deep and practical character, and in the second that I obtained actual salvation from the guilt and dominion of sin. St. Paul repeatedly requested that his ministry, and that of his fellow-labourer in the Gospel, might be accompanied by the earnest prayers of devout and godly men and women.

The first Sabbath that dawned upon me after I had found peace with God was indeed a happy day, such as I had never conceived of before. I rose early in the morning, and hastened to Sancton, to tell my father and mother what great things the Lord had done for me. They had heard a rumour of what had occurred, and my mother met me at the door of the cottage; when, without any introduction or ceremony,—for I could think only of one thing,—I exclaimed, “ I have found peace with God ! ” and we shed tears of joy together. My father received the intelligence with silent thoughtfulness. He said nothing, but evidently felt much. I accompanied my mother to her weekly class-meeting in the forenoon of that day, the first meeting of the kind I had ever attended; and in the afternoon went with her to Market Weighton, where a love-feast was held; a service which was also new to me. I told the people present what a blessing I had received in that chapel in the course of

the past week ; adding, that as to my new and spiritual birth, I was “only three days old,” but hoped to share in the happiness of heaven for ever, and to sing the praises of God my Saviour in strains which would “make the heavenly arches ring.”

This was the beginning of a new and happy era in my father's family. About a fortnight after I had obtained the peace of God, my brother Samuel, then serving his apprenticeship in Sancton, was made a happy partaker of the same blessing ; and our eldest brother William a few days afterwards. Thomas Marshall also, my mother's eldest brother, who had formerly been hostile to Methodism and its meetings,—thinking that the religion of the past generation might suffice for the present,—received the truth, and with it the salvation of God. He was somewhat eccentric in his habits, but generous and kind-hearted, and greatly beloved. Immediately after his conversion, he became anxious for the erection of a chapel in his native village. Being well known, and generally respected, he applied to his friends in the neighbourhood, and, indeed, wherever he went, and soon raised the requisite amount of money ; and a neat little chapel was built at the end of my father's garden, with the full consent of the family. Some favourite apple-trees, whose fruit had often gratified the taste of the juvenile members of the household, were destroyed to make way for this sanctuary ; but every one felt that the change was a mighty advantage.

Blessings incalculable have followed this modest erection. Here, for more than sixty years, the truth has been faithfully preached, prayer-meetings and class-meetings held ; and here farmers with their wives, sons, and daughters, labouring men with their families, young men and maidens, old men and children, have heard words whereby they might be saved ; and many of them have been actually saved from sin, and are gone to heaven. Here many a hymn of praise has been sung, and many a prayer has been offered to the God of all grace, by voices which will be heard no more in this world ; but instead of the fathers have come up the children, and the grandchildren, to maintain a cause, humble in its origin, but endless in its benefits. A barrier has been thus raised against the encroachments of Popery ; and Christian godliness, intelligence, and civility have

taken the place of profanity, ignorance, vulgarity, and sin. Before this chapel was built, companies of idle men and boys were seen in the streets on the Lord's day, as a matter of course, indulging themselves in sports, in the utterance of low jokes, in loud laughter, and in offering insults to any decent person that might happen to pass by; and now, on that sacred day, silence and decorum generally prevail, attesting an entire change in the sentiments and habits of the people.

My father, whose theological leanings have been already stated, now turned his attention more closely to the doctrines of Methodism, with which he perceived that his family was likely to be permanently identified. He read with care the Sermons of Mr. Wesley, and Mr. Fletcher's "Checks to Antinomianism," and subscribed to the "Arminian Magazine;" and with an intelligent apprehension embraced the tenets which are there expounded and defended. When his opinions were thus formed, he acted accordingly. He joined the Methodist Society, became an efficient Class-Leader, and to the end of his life adorned his profession, labouring to advance the cause of true religion and of a pure morality: for his strong and honest mind frowned with withering indignation upon every departure from justice, truth, and mercy, that came under his observation. Other members of his family were in subsequent years turned to righteousness; and their characters, as professors of religion, were, to a great extent, formed by his maxims, counsel, and example. Often and earnestly was he pressed to allow his name to appear on the Circuit-plan as a Local Preacher; but to this he would never consent, having no conviction that public preaching was his duty, and being naturally modest and retiring, though possessing great firmness and strength of will.

The revival of religion, in the benefits of which our family so largely partook, extended to other places beside those already mentioned, and not a few wandering sheep were gathered into the fold, reclaimed by the good Shepherd. Many people were saved from the love and practice of sin, united together in religious fellowship, and became examples of Christian godliness. Numerous were the happy meetings that we held, and great was our glorying in the displays of the Divine power

and mercy that we witnessed. Some extravagancies and irregularities, as might be expected, took place among us, which called for animadversion from old disciples, and from the Pastors who had the oversight of us. The noise that attended our social worship was often greater than was either seemly or edifying ; but the young converts loved one another with a pure heart fervently, and meant well, even when their proceedings appeared the least discreet.

The Preachers who were stationed in the Pocklington Circuit, and had the pastoral charge of the Societies, when this revival took place, were the Rev. Isaac Brown and the Rev. William Harrison. Mr. Brown, who was the Superintendent, was venerable both in respect of age and character. Though far advanced in years, he was "strong for service still." He wore a large white wig, as did many others of the old Methodist Preachers who were trained by Mr. Wesley ; his ministry was gentle, but impressive and edifying ; and in the management of the Societies he was wise and forbearing, anxious to encourage the good and repress evil ; but careful not to pull up the wheat with the tares. He did not expect to find the wisdom of age in young persons ; nor did he look for the discretion and stability of fathers and mothers in Israel in those who are only babes in Christ. His countenance was an index to his pure and upright mind. It was indicative of intelligence, meekness, and good-nature. With Mr. Wesley he was evidently a favourite ; as is indicated by an entry in his will, where he says, "I give whatever money remains in my bureau and pockets, at my decease, to be equally divided between Thomas Briscoe, William Collins, John Easton, and Isaac Brown."

Mr. Harrison was a very different man. He was young in years, of a slender habit, quick in his movements, fluent in speech, of ardent temperament, and much addicted to screaming in the pulpit : a fault against which the founder of Methodism used to warn his Preachers, and one which has brought not a few of them to an untimely grave. His example in this respect had an unfavourable influence upon the young converts, leading them to regard shouting in prayer as an indication of zeal, and a subdued tone of voice as a sign of luke-

warmness in religion. Yet Mr. Harrison was a man of undoubted piety. He desired and intended to be useful, and was not disappointed. He was blessed, and made a blessing.

As to myself, when it pleased God to renew my nature, and make me happy in His love, I renounced at once all unnecessary connexion with my ungodly companions ; became a member of the Methodist Society in Shipton ; attended with diligence every means of grace ; took great delight in reading the Holy Scriptures, every page of which appeared in a new light ; took a part in conducting prayer-meetings, in which I occasionally addressed a brief exhortation to the people, especially when there were any persons present who were known to be living in sin. At that time I believe the Lord's Supper was not administered in any Methodist chapel belonging to the Pocklington Circuit ; but feeling it to be a sacred duty to "eat of that bread and drink of that cup," I availed myself of the first opportunity of receiving the holy communion in the parish church, where I renewed and ratified my baptismal vows to be the Lord's entirely and for ever. Sometimes I walked seven or eight miles on the Lord's day to receive the sacred elements at the hands of Mr. Stillingfleet, at Hotham, in company with my father. Worldly amusements, profane language, and "foolish talking and jesting," were now distasteful to me ; and prayer, holy meditation, and religious discourse, were the very element of my being.

To some persons with whom I had formerly been connected this change in my character was very offensive. Two farmers at Londesborough, for whom I had been accustomed to work, refused to admit me any more upon their premises, not because my services were in themselves unacceptable, for my work was done as well as it had ever been ; but because, as they expressed themselves, they "could not bear the sight of me." Folly and laughter, and even profane swearing, they could tolerate and admire ; for such was the daily practice of their own families ; but habitual seriousness and circumspection in a youth of seventeen, they neither could nor would endure. One of them protested, that if I belonged to him, he would hang me. He did not long survive this expression of his hostility ; but though he would not allow me to come near him while he

lived, it became my duty to assist in the services connected with his funeral.

Some mischievous person, regardless of truth, and wishful to involve me in trouble, informed a neighbouring Clergyman that I had pronounced him an unconverted man. This roused his indignation, and he came to me with his horsewhip to vindicate himself from the charge. He vapoured over me with his whip for some time ; but when he heard what I had to say in self-defence, he forbore to strike, and assumed a less violent tone ; yet assured me that if ever I should pronounce such an opinion concerning him, he would certainly inflict the punishment which he had that morning intended. This appeared to me a singular mode of proving the genuineness of his conversion ; but every man either is or ought to be the best judge in his own case, so as to select in self-defence the evidence which to him appears the most decisive.

These events, and some others of the same kind, taught me, that those “ who will live godly in Christ Jesus shall suffer persecution ” in one form or another ; for the introduction of Christ’s holy religion among opposite elements is sure to produce a collision more or less violent, as our Saviour and His Apostles have expressly declared. (2 Tim. iii. 12 ; Luke xii. 51–53.) My master and mistress, however, did not view with hostility the change which they saw in my spirit and conduct. They had with pain observed in me indications of growing indifference to religion, and a corresponding levity of behaviour, and were gratified rather than otherwise when they saw me in a new character. They allowed me to pray with the family ; and both of them afterwards joined the Methodist Society, and became devoted followers of Christ. We lived happily together, and I believe all felt a sincere regret when we parted. After I had left them, I learned that they mourned for me as for a lost son. After the lapse of several years, I have reason to believe, they both died in the Lord.

CHAPTER IV.

YOUTHFUL ZEAL—BOOKS AND READING—REV. JOSEPH PESCOD—FIRST SERMON—
REV. JOHN BROWN—HUMBLE SANCTUARIES AND SIMPLE WORSHIPPERS—A
CANONICALLY-REGULAR CLERGYMAN,—AN INSTANCE OF CLERICAL LIBERALITY
—CANON LAW AND APOSTOLIC PRACTICE—INTERCOURSE OF PREACHERS
WITH THE PEOPLE.

ONE direct effect of my conversion to God was an intense love for the souls of men, and a consequent desire that all mankind might be made partakers of God's mercy in Jesus Christ. I felt it my duty to reprove sin when I saw it openly committed, and could gain access to the offenders ; and the profane oaths, and the irreverent use of God's holy name, which I often heard, brought me into collision with ungodly men, some of whom thought it intolerable that they should be admonished by a youth. Aged men I met with who had been accustomed to swear, and to sport with the name of Almighty God, from their boyhood, without ever thinking that they were doing wrong. I therefore soon discovered that the successful administration of reproof required a greater amount of skill than I possessed ; for my interference with the sinful habits of the ungodly often produced irritation rather than amendment, and sometimes subjected me to the threat of personal violence.

To draw ignorant and careless people into religious conversation, for the purpose of recommending to them the free salvation of the Gospel, I also felt to be a duty, which I ought on no account to neglect, though the performance of it was often a matter of difficulty. A persuasion that I should be called at some time to preach the Gospel was all but coeval with my conversion ; and as time advanced, the subject of preaching was suggested to me by Christian friends. Whatever might be the design of God in this respect, I felt that I ought to acquire as much useful knowledge as I could, and especially

knowledge of Revealed Truth. This appeared equally necessary in order to my own religious stability, and my usefulness to other people ; for how could I live as becomes the Gospel, unless I had a just apprehension of its doctrines and spirit ? and unless I knew the truth myself, I could neither expound it correctly, nor defend it with any hope of success.

Instructors, however, except such as appeared in the pulpit, I had none ; and therefore perceived that whatever knowledge I might gain could only be acquired through the medium of books, and my own unaided meditation upon what I heard and read. In these circumstances my first concern was to get a pocket Bible, such as might be always at hand, and supply subjects of daily thought. This my companion in early life I still retain, with many marks, directing attention to passages of special importance. Next, the Sermons of Mr. Wesley, the Works of Mr. Fletcher, the Journal of John Nelson, and the Life of John Haime, engaged my eager attention, with other Methodist classics of inferior note. To obtain books, however, was a matter of great difficulty ; for the allowance I received in the form of wages was not sufficient to supply me with clothing of even the cheapest kind. I could not therefore say, as Dr. Chalmers once did to a friend of mine, who was showing him the curiosities of Paris, "*I am flush of money, and must meet all these expenses myself.*" Alas for me ! with all my yearning after books, I could make no such boast. When I had gained a few shillings I spent them wisely. One evening, after the duties of the day were discharged, I walked to Pocklington, a distance of some five or six miles, to purchase a copy of Lindley Murray's "Grammar" of a schoolmaster, who I understood dealt in such articles. At a subsequent period, when my funds were somewhat replenished, I requested a carrier, who frequented the Hull market, to purchase for me Dr. Watts's "Logic," and afterwards I obtained his "Improvement of the Mind." To these literary treasures were at length added the "Night Thoughts" of Dr. Young, and Hervey's "Meditations." My first difficulty was to obtain these books ; and the next, which was equally great, was to find time to read them ; for I was generally employed from an early hour in the

morning till night in manual labour ; and on the Sabbath-day a prayer-meeting or a class-meeting in the morning, preaching at Market Weighton in the afternoon, and a prayer-meeting in the evening, left but little time for consecutive reading and study : besides, grammar and logic I felt were not appropriate to the day which is to be kept holy to the Lord.

Notwithstanding these disadvantages, my acquaintance with Divine truth increased, and I was secretly drawn by a power which I was scarcely able to resist, to deliver brief exhortations in our public meetings, especially when the people were disappointed of the Preacher whom they expected : an inconvenience which not unfrequently occurred in those times, when there was no printed plan of the Circuit, and the supplies from the Local Preachers were matter of private arrangement. In this manner I acquired strength, and was gradually prepared for more public and extensive service in the cause of Christ.

At this time both Mr. Brown and Mr. Harrison had left the Circuit, and their places were supplied by the Rev. Joseph Pescod and the Rev. John Foster. Mr. Pescod was a man of gentlemanly appearance and manners, kindly in his disposition, eminently spiritual and devout. His sermons, which were evidently prepared with great care, were highly instructive, and delivered in an earnest and impressive manner. He was seized with paralysis before he left the Circuit, and died at Loughborough in the course of the following year. He was the author of a well-written pamphlet against country wakes, which at that time were a fruitful source of immorality, especially to young people. After his death, there were found among his papers pertinent observations on texts of Holy Scripture, several of which were inserted in the "Wesleyan-Methodist Magazine."

Mr. Foster was possessed of useful talents as a preacher, having a powerful voice, a fluent tongue, and an animated mode of address ; but I felt at that time, limited as was my knowledge of divinity and of literature, that he did not pay due attention to the cultivation of his mind. In the application of words he made mistakes, which I was able to detect. He was

ruined in consequence of his marriage with a young woman who possessed a considerable amount of money, which she allowed him to expend in the purchase of land, of the real value of which he knew nothing. The consequence was, that he squandered away his wife's fortune, and involved himself in pecuniary difficulties, which rendered his dismissal from the Methodist ministry indispensable. After wandering about the country several years, begging his support from the charitable and humane, and offering for sale a printed record of his folly, I have heard that he died in a workhouse : a warning to all who, having been called to preach the Gospel of Christ, forget their high and holy vocation, entangle themselves with the affairs of this world, instead of employing all their time and energies in sanctified study, and in the discharge of their pulpit and pastoral duties. A fallen minister of the Gospel is one of the most guilty and pitiable objects on which the eye can rest. Salt which has lost its savour is thenceforth good for nothing, "but to be cast out, and to be trodden under foot of men." The fall and ruin of Mr. Foster I felt was attributable to the neglect of habitual, close, and prayerful study. He was a loose thinker, though possessed of a power of ready speech.

As in duty bound, I have ever cherished the memory of Mr. Pescod, whose attention to me at this important period of my life was of the utmost value. It was under his advice and encouragement that I was induced to address a congregation upon a text of Holy Scripture, which I ventured to do after much hesitation and many fears. The place selected for my first appearance in the novel character of a preacher was Barmby Moor, a village near Pocklington. There, in a thatched cottage, which stood in a flower-garden, on a sunshiny morning of the Lord's day, I endeavoured to expound and apply, to a few plain people, as unsophisticated as myself, the words of the prophet : " Say ye to the righteous, that it shall be well with him : for they shall eat the fruit of their doings. Woe unto the wicked ! it shall be ill with him : for the reward of his hands shall be given him." (Isaiah iii. 10, 11.) I went through the service with tolerable ease and comfort, with an intense

desire to do the people good, and at the close received marks of their approval; so that I felt encouraged, and hoped that I had not mistaken my Providential calling. From my own experience, as well as from Scripture testimony, I could state the manner in which sinners become "righteous" men, and the character which they are then bound to maintain; together with the happiness, present and eternal, which is consequent upon a righteous life. In awful contrast to these topics, I endeavoured to set forth the misery that is connected with the love and practice of sin; the necessity of repentance, and of a believing application to Christ for mercy, as the only means of fleeing from the wrath to come.

In the afternoon of the same day I went to Thornton, a village a few miles distant, and in another cottage preached as well as I was able from the charge which King David, in the immediate prospect of death, gave to the man who was appointed to succeed him upon the throne of Israel: "And thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever." (1 Chron. xxviii. 9.) Here again I was encouraged by the hearty salutations of a company of good people, sincere worshippers of God; and having passed through this service also without any distressing embarrassment, I returned home, wondering at the character I had that day assumed, resolved to follow the leadings of Providence, let them be what they might; and to give myself more than ever to prayer, and to the reading of God's Word. I was not anxious as to the issue, but had a supreme desire to please God, to preserve a pure conscience, and promote the salvation of sinners.

The report that I had become a preacher was soon circulated abroad in the neighbourhood; yet among my religious friends, old and young, no one offered any objection, but all in effect encouraged me to persevere. Even my father, who could not endure an obtrusive and forward piety, gave me at least a silent approval after he had heard me; and more from him I could not expect. Flattery I never heard him utter; and he was

too wise a man to say anything that was likely to produce a feeling of pride in a mind that was young and comparatively inexperienced. At the same time, he forbore, either by ridicule or by serious opposition, to throw any hindrances in my way. He was a silent but strict observer of my doings; and had he detected in me any signs of vanity or self-exaltation, his upright mind would soon have made me quail under the power of his sarcastic rebukes.

Applications came to me from many places, near and remote, requesting visits from me on the Lord's day; some of the parties having heard a favourable account of my ministrations, and others of them probably actuated by curiosity, feeling a desire to hear what an uneducated youth could say on the subject of religion. Friends residing in various parts of the Howden Circuit, having before seen and heard me in their love-feasts, pressed me to occupy their pulpits; and at Holme, Foggathorpe, Bubwith, and other places, to the best of my ability, I preached Christ and Him crucified. Often have I left home at an early hour on the Sunday morning, walked eight or ten miles, preached two or three times, putting forth my full strength in every service, and arrived home again about midnight, expecting the next morning to rise with the sun, to resume my daily labour. Yet this was no hardship, for my health was good; my soul was happy in God; and I have often thought that, next to the language of inspiration, no words could more correctly express the feelings of my heart in those days of pure religious enjoyment,—even when walking along miry lanes, in dark nights, weary, and exposed to the rain and snow,—than the fine hymn of Charles Wesley:—

“How happy are they
Who the Saviour obey,
And have laid up their treasure above!
Tongue cannot express
The sweet comfort, and peace,
Of a soul in its earliest love.

“That comfort was mine,
When the favour Divine
I first found in the blood of the Lamb;

When my heart it believed,
What a joy I received,
What a heaven in Jesus's name !

“ 'Twas a heaven below,
My Saviour to know ;
The angels could do nothing more
Than fall at His feet,
And the story repeat,
And the Lover of sinners adore.

“ Jesus all the day long
Was my joy and my song ;
O that all His salvation may see !
He hath lov'd me, I cried,
He hath suffer'd and died,
To redeem such a rebel as me.

“ On the wings of His love
I was carried above
All sin, and temptation, and pain ;
I could not believe
That I ever should grieve,
That I ever should suffer again.

“ I rode on the sky,
(Freely justified I !)
Nor envied Elijah his seat ;
My soul mounted higher
In a chariot of fire,
And the moon it was under my feet.

“ O the rapturous height
Of that holy delight
Which I found in the life-giving blood !
Of my Saviour possess'd,
I was perfectly bless'd,
As if fill'd with the fulness of God.”

While my heart glowed with these joyous and holy feelings, my utterance in the pulpit was rapid, and my voice elevated ; so that one Sunday evening, when I was preaching at Bubwith, on the dying love of Christ, a man in the congregation, who was under the influence of strong drink, cried out, “ Speak a little slower ; you speak too fast ! ” Some of the friends went to

him, and perceiving his condition, requested him to retire. "No," said he, "I will not leave the chapel; but I will not interrupt the young man any more." After a brief pause, I recovered my recollection, and resumed the theme on which I delighted to expatiate.

When my long Sabbath-days' journeys, performed on foot, came to be generally known, Mr. Thomas Richardson, a retired farmer, living at Shipton, whose beautiful daughter was married to my uncle James Marshall, kindly offered me the use of his horse, when I was engaged to visit distant places, which to me was a great relief. The horse was jet black, of the Flemish breed, and of enormous size, admirably adapted to draw heavy loads, but slow in its movements. I have often thought that a slender youth, as I then was, of light complexion, riding upon a black horse of vast dimensions, moving at the pace of a very gentle trot, must have presented a singular appearance. But it was kindly intended by my aged friend, and by me was gratefully received and enjoyed. In the latter years of his life, Mr. Richardson was a regular attendant upon the Methodist ministry, and there is reason to believe that he derived from it everlasting advantage, though he did not connect himself with the Society. To me he was a true friend, and I delight to think of the interest which he ever took in my comfort and welfare.

At this time Mr. John Brown was the second preacher in the Howden Circuit, and with him I had much profitable intercourse. He was young in years, but full of holy zeal, and fearless in the cause of God. Having received a liberal education, possessing great intellectual power and energy of character, he was highly esteemed in the Circuits which had the benefit of his labours; and all who knew him rejoiced in the prospect of his future eminence as a minister of Christ. Being myself greatly under the influence of fear in the prospect of preaching, and in preaching itself, I asked him if he was not affected in the same manner. "Never," said he: "when I had found peace with God, and saw the people everywhere perishing for lack of knowledge, I said, 'Here am I; Lord, send me;' and such has been my feeling ever since that time." Happy would it have been for me, if I could with

truth have expressed myself in the same terms. A few years after this, Mr. Brown was appointed to the London Circuit; but, soon after he had arrived in the Metropolis, he was seized with fever and died. Had he lived, the probability is, that he would have taken his place among the masters in our Methodist Israel; for he was well-principled, as well as richly gifted, firm in the maintenance of truth, and undaunted by opposition. The early death of John Brown shows that eminent talents, and the prospect of great usefulness, are no guarantee for a long ministerial life; so that the servants of Christ, whether young or old, whether richly endowed, or possessed of only ordinary abilities, should work with all their might while opportunity is afforded; for no man knows how soon his labours may end. Many young men, highly gifted as was my friend John Brown, have I since known, whose brilliant career was of short duration. Their sun went down while it was yet day.

There were many persons of wealth and intelligence in the Howden Circuit when Mr. Brown was stationed there, a part of whom were able Local Preachers, and from some of them I received great kindness. They lent me their countenance, and did everything in their power to further my improvement and usefulness. Their memory I hold in affectionate esteem. They rest from their labours of zeal and love, and their works follow them.

In the Pocklington Circuit at this time there were few chapels; so that our meetings for preaching and public worship were mostly held in the kitchens of farm-houses and the cottages of labouring men. The preacher usually stood behind a chair, the back of which supported a moveable desk, upon which lay his Bible and Hymn-Book; the people standing, or sitting upon chairs, tables, stools, or chests of drawers, as the case might be. In these humble sanctuaries the people worshipped God in spirit and in truth, as their entire behaviour indicated. The sermons to which they listened contained no elaborate phraseology, no disquisitions on dark and doubtful questions, and no hard technical terms; their substance being the essential truths of Christ's Gospel, and their garb pure

Saxon English, which even the children understood, delivered with a broad Yorkshire accent. The sentiments embodied in the hymns that were sung, and in the prayers that were offered, the people felt in their own hearts. There was nothing artificial in their services. They heard no

“Pealing organ blow
To the full-voiced quire below ;”

they saw no long-drawn aisles, no lofty arches, no

“Windows richly dight,
Casting a dim religious light ;”

but they could testify that the place of meeting was “none other but the house of God, and the gate of heaven.” They made “melody in their hearts to the Lord,” and often said, “It is good to be here.” The love-feasts in the Circuit were mostly held in Pocklington and Market Weighton ; and of the people that attended them it might be said, that “divers of them came from far.” In these meetings many a tale of true personal conversion was told, and listened to, with tears of grateful joy ; godly men and women residing in distant localities were brought into religious intercourse with one another ; and at the close of the service they parted with many a hearty shake of the hand, and many an expression of good-will, hoping that they should all at length meet in heaven, “where pain and parting are no more.”

These people were not conversant with Church History. They had never read the records of early Christianity ; and beyond the information contained in the New Testament, they knew not “how Christians lived in days of old.” But their character was formed by the combined operation of the truth and grace of Christ, just as the character of the Jewish, Syrian, Greek, and Roman Christians was formed in the primitive Church. Hence their resemblance to these ancient followers of our Saviour ; concerning whom Dr. Paley has said, with his characteristic candour, “After men became Christians, much of their time was spent in prayer and devotion, in religious meetings, in celebrating the Eucharist, in conferences, in exhorta-

tions, in preaching, in an affectionate intercourse with one another, and in correspondence with other societies. Perhaps their mode of life, in its form and habit, was not very unlike the *Unitas Fratrum*, or the modern Methodists.”*

In one thing the Methodists at that time belonging to the Pocklington Circuit did not bear that close resemblance to the primitive Christians which Dr. Paley has recognized. They did not receive the Lord's Supper in their own places of worship, but in their parish churches, where, in some cases, they were unwelcome guests at the table of the Lord. They knelt by the side of men the whole of whom were not even moral in their lives; and they sometimes received the sacramental elements at the hands of men of doubtful piety; so that in this holy ordinance they could not fully realize that “communion of saints” which it is intended to symbolize. The introduction of the Sacraments into the Methodist chapels is a decided improvement upon the former practice; for, generally speaking, it is an equal relief to the Clergy and to the Methodists themselves. To be *preached at* in the church, when they appeared there, was no profitable preparation for the holy ordinance which was to ensue, and of which they had come to partake, and the sight of them was not always gratifying to the officiating Minister: a fact which they could easily perceive and feel.

Two Clergymen belonging to the Evangelical school were then in that part of Yorkshire, and were highly esteemed by the Methodists,—Mr. Stillingfleet, of Hotham, and Mr. Michison, of Everingham. Mr. Stillingfleet I have already mentioned. He was, I believe, canonically regular: at least, I never heard of his preaching in unconsecrated places, or in any parish but his own. When the Methodist chapel at Sancton was in the course of erection, my father asked him whether or not it would be agreeable to him to contribute anything towards the expense, as he well knew that the spiritual interests of the people were greatly neglected. To this he objected, alleging that my father and one or two others had not thought it too much to come to Hotham on the Sabbath day; and

* Evidences of Christianity, Part First, chap. i.

that they might continue the practice, and thus dispense with the chapel. My father replied, that there were mothers in Sancton who could not leave their children, nor require them to walk six miles in every kind of weather to attend the worship of God; and that there were in the village other persons who were living in ignorance and sin, and yet would hear the Gospel if it were brought to their own doors. To these facts he could offer no answer, but refused his aid. He had admitted Mr. Wesley into his pulpit, but would contribute nothing to the support of Methodism as a distinct agency, even when he knew the people were perishing through the lack of evangelical knowledge, resolving, it would appear, at all hazards, to be canonically regular.

Mr. Michison entertained more just and liberal views. While he saw the people living in ignorance and ungodliness, through a wide extent of country, he could not bear to confine his ministry within the limits of his own parish, but preached in other churches, when he could obtain a welcome from the Clergy and their congregations. It was in one of these his casual visits that his sermons were a means of the conversion of the fashionable young lady who afterwards became the devout and exemplary wife of the late Dr. Robert Newton. When he had fulfilled his regular duties at Everingham, in the morning and afternoon of the Lord's Day, he used frequently to come to Market Weighton in the evening; and as he was denied the use of the church, although there was no service in it at the time, he was accustomed to preach in a large warehouse connected with a tan-yard, where many went to hear him, and Methodists among the rest. These irregularities appear to have been winked at by the ecclesiastical authorities of those times. They might be violations of canon law; but they were conformable to Apostolic practice. After our Lord's ascension to heaven, "the eleven went abroad everywhere preaching the Word," in obedience to His command, and in imitation of His example; "the Lord working with them, and confirming the Word with signs following." Whether "Simon the tanner" at Joppa, who accommodated St. Peter with a lodging, offered him also the use of a warehouse for the exercise of his ministry, we know

not ; but there can be no doubt that this zealous Apostle delivered the Gospel message on the premises of his generous host ; and the ministers of Christ's Gospel who preach the Word, "instant in season, out of season," at home and abroad, seeking by every means to save lost souls, act best in accordance with their high commission. When our blessed Lord saw multitudes of people around Him, "as sheep having no shepherd," He had compassion upon them, and "said many things to them" in order to their conversion and salvation ; and many a time have I heard Mr. Michison minister the Word of Life, with fidelity and zeal, beyond the limits of his parochial cure, where such labours were greatly needed, and thankfully appreciated by the people.

It is freely conceded that many are the advantages connected with the parochial system ; and he is a rash man that would attempt to supersede it ; but it has never yet provided for all the religious and moral wants of the people. If the Clergy, therefore, are not allowed to intrude into one another's parishes, it is matter of pious gratitude that Methodism has provided an agency by which the necessities of the people who are otherwise neglected may be supplied.

In the times of which I am now speaking the Preachers, in their regular visits to the villages, usually remained all night ; so that they met the Societies after the evening service ; and the next morning, before their departure, visited the people at their own houses, especially the sick and the wavering, prayed with the families, addressed a few kind words to the children, thus giving proof that they cared for all. Hence the people loved the Preachers, the Preachers loved the people, and "great grace was upon them all." But for Methodism in these its forms of operation what would have been the state of religion and morals in England at this day, especially among the working-classes in the agricultural villages ? In many cases the teaching of the Clergy never went beyond the decencies of an external morality, and the mere forms of religion ; forgetting that "the kingdom of God is not meat and drink"—not any outward thing—"but righteousness, peace, and joy in the Holy Ghost." They called upon the people to lead "godly,

righteous, and sober lives ;" but taught them not how to become godly, righteous, and sober ; expecting to gather grapes of thorns, and figs of thistles ; assuming that every one of their hearers was in baptism "made a member of Christ, a child of God, and an inheritor of the kingdom of heaven ;" and was therefore qualified for the acceptable discharge of all the duties of the Christian life : a common but fatal error !

Mr. Wesley felt that the world was his parish ; and such was evidently the feeling of the holy Apostles, produced in them by the commission which they had received from the Lord Jesus, and by the spirit of universal charity which was produced in them by the Holy Ghost. "Preach the Gospel to every creature" is the solemn command of the Son of God ; a command which ought to be obeyed, whatever forms of opposition may be arrayed against it.

CHAPTER V.

SENT INTO THE MINISTRY (1804)—JOURNEY TO SPILSBY—DR. COKE AT GRIMSBY—CIRCUIT-WORK—MR. CARR BRACKENBURY—LIBRARY AT RAITHBY HALL—MINISTERIAL COLLEAGUES—LEARNING AND UNLEARNING—DISCOURAGEMENT—MIRY ROADS—HORSE AND SADDLE-BAGS—WANT OF BOOKS—AN ECCENTRIC DOCTOR—MRS. WEDD AND THE BOSTON CHAPEL—A DISAPPOINTMENT.

AT the Methodist Conference of 1804, which was held in London, a great difficulty was felt in meeting the necessities of the numerous Circuits of the Connexion. After all the young men who were recommended by the various District-Meetings had been appointed, it was found that some Circuits were still deficient in respect of the requisite number of Preachers. An inquiry was therefore made whether there were not other men to be found, whose labours might be available in this emergency. Mr. Pescod, my faithful friend and Superintendent, was not able to attend the Conference in consequence of his paralytic seizure; so that he could not respond to the inquiry so far as his Circuit was concerned. The Rev. Joseph Sutcliffe was then the Chairman of the York District, and, as I understood, he stated to the Conference that there was a young man in the Pocklington Circuit, of whom he had heard a favourable account, and whom he had sometimes seen and heard in the love-feasts of the Howden Circuit a year or two before, when he was stationed there. At his suggestion, I presume, an inquiry was made by letter to Mr. Pescod concerning me; and I was asked whether I was willing to accept an appointment as a Travelling Preacher. To this question I answered that I was yet an apprentice; that I had no money to purchase my freedom; that my master could not afford to sacrifice the service that I still owed him; and in these circumstances I could only say, that if I was deemed competent to the duties of the itinerant Ministry, my name might be placed on the list of

reserve, so that when the period of my apprenticeship had expired, I might be called out in the course of the year, should any vacancy occur. The only reply to this proposal was a report which I heard, that the Conference had appointed me to the Spilsby Circuit: a report which was confirmed by the printed Minutes of that Body.

I had never offered myself as a candidate for the itinerant Ministry, nor was I a consenting party to this arrangement. The men who were over me in the Lord had acted for me in the whole affair. I therefore could not but regard the appointment now made as my Providential calling, and resolved to act accordingly. I borrowed a sum of money from my eldest brother, to enable me to indemnify my master for the loss of my services; and he delivered up the indenture by which I was bound. A general feeling in my favour was excited among the people where I had gone preaching; by their combined efforts, without even my knowledge, the necessary outfit was provided; and on the 22nd day of September, 1804, with many prayers and tears, I parted from my father and mother, my other relations and friends, and went forth in the name of the Lord, not to instruct intelligent Christians,—for of such service I was not capable,—but to call sinners to repentance; having for three years known the Lord as the God of my salvation, but having not yet attained to my majority by some two or three months.

My uncle Thomas Marshall accompanied me part of the way to my new sphere of action. We went on horseback to Hull; and I remember that, on our way, he saw a labouring man working in a field, whom he recognized as an old acquaintance; and with his characteristic kindness threw him a shilling over the hedge. From Hull we passed over the Humber to Grimsby in a boat, with a strong side wind, so that the deck of our vessel on the leeward side was often under water. To me this was an alarming circumstance; for this was my first voyage. My uncle screamed aloud at almost every gust of wind. I bore my terror in silence, but was right glad when I set my foot upon the solid ground on the coast of Lincolnshire: a coast which I had often seen in the distance, but never trod before.

At Grimsby we inquired for the house of the Methodist

Preacher, where we found the Rev. Philip Garrett, then a young man, who showed me no little kindness. Often in subsequent years did he remind me of my boyish appearance, of the singular form of my luggage, and of his prepossessions in my favour. He took me to a man who lent horses on hire ; for there was then no stage-coach of which I could avail myself, and much less any railway train ; and having bargained for a nag, which was to carry me to Louth, I took an affectionate leave of my kind-hearted uncle, and of my new friend, and set off alone for the place of my destination, not knowing what reception I should meet with there, but trusting in God as “ the Guide of my youth,” and presenting to Him many a prayer. Before we parted my uncle gave me a sum of money for the purchase of a horse when I should arrive at the end of my journey.

It was Saturday evening when I reached Louth. Haying been previously recommended to a Methodist there, who carried on the business of an ironmonger, I went to him, and told him my name and my errand, and received from him a hearty welcome. He told me that Dr. Coke was then in Louth, with Mr. and Mrs. Brackenbury, of the Spilsby Circuit, and invited me to remain till Monday, so that I might hear the Doctor preach the next day. This friendly offer I thankfully accepted, as it combined two advantages,—that of hearing Dr. Coke, and of avoiding Sunday travelling.

The next morning the Doctor preached in the Methodist chapel on Lev. xi. 44 : “ I am the Lord your God : ye shall therefore sanctify yourselves, and ye shall be holy ; for I am holy.” The part of his sermon in which he described the safety and happiness of the people who have the Lord for their God was as a healing balm to my anxious mind. To guard them from harm, and secure their real welfare, he said, all the perfections of the Godhead are combined in harmonious operation : so that infinite Wisdom will be their guide in all the journeyings of life ; almighty Power is their support and shield of defence ; and infinite Goodness will impart to them all the happiness of which they are capable, and that through everlasting ages. I was then in circumstances which filled me with anxiety ; but

with this cheering truth before me, "I thanked God, and took courage;" for I knew that the God of Israel was my God. In the afternoon the Doctor was engaged to preach at the opening of a new chapel in a country village, a few miles from Louth. I accompanied him to the place, and was somewhat amused at the peculiarity of his horsemanship, short and portly as he was, and evidently unaccustomed to that kind of exercise. The concourse of the people was so great, that the chapel could not contain them. He therefore preached in an adjoining barn, and I occupied the pulpit of the new chapel in the evening.

The next day Mr. and Mrs. Brackenbury returned to their mansion at Raithby, near Spilsby, taking the Doctor with them in their carriage, and I was accommodated with a place behind. Two days after I was conveyed to Wrangle, where I preached my first sermon in my first Circuit on Luke xii. 32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." A few days after I bought a horse of a Methodist farmer, and then a saddle and bridle, and next a pair of saddle-bags; and was thus prepared for active service in my new sphere of labour. Wrangle is the village where Thomas Mitchell, several years before, was repeatedly thrown into a horsepond, and had a narrow escape from drowning; the mob who thus maltreated him being instigated by the Clergyman of the parish, who was impressively taught by a decision of the Court of King's Bench to avoid such practices for the future. Under the discipline of the Lord Chief Justice he became quiet and harmless, so that Methodist preaching was perpetuated in the village, to the spiritual benefit of the people.

The Spilsby Circuit at that time comprehended a vast extent of country, which is now divided into four Circuits, and requires the labours of nine Preachers. Our principal Sunday places were Spilsby, Burgh, Wainfleet, Boston, and Raithby. My first Sunday appointment was at Boston, where we had a small chapel near the parish church, and some respectable families formed a part of the congregation. My home in that town was the house of Captain Kilwood, a seafaring man, by whom I was treated with the utmost kindness. His daughter was afterwards

married to Mr. Wilshaw, a Methodist Preacher's son, who held an important office in the Excise, and was resident in London.

On the second Sunday in my new situation I was appointed to preach at Halton in the morning, at Spilsby in the afternoon, and at Raithby in the evening. Mr. Brackenbury on this day showed his kind consideration in behalf of a young evangelist, whom he evidently regarded with tender sympathy, which I feel a pleasure in recording. He met me at Spilsby in the afternoon, and took the pulpit in my stead ; and in the evening at Raithby, lest the sight of him and his lady should discourage me, they both remained in the Hall, and left me to address myself to the common people. Their servants were all religious persons ; and when they returned from the chapel, inquiry was made of them as to the manner in which the young man had performed his duty. Their report, I understood, was, that the doctrine of the sermon was sound, and highly important, and the delivery of it vehement and rapid. From this the 'Squire and his lady concluded that my timidity was not so great and distressing as they had imagined ; and they gave me to understand that in future I must always expect to have them among my hearers.

Mr. Brackenbury was a man of family and fortune ; he was educated at the University of Cambridge ; and in early life was brought to a saving knowledge of God. He formed an intimate friendship with Mr. Wesley, and became a fellow-labourer in connexion with him. He was one principal means, in concurrence with Adam Clarke, of introducing Methodist preaching into the Channel Islands. In the isle of Portland also, and in the town and neighbourhood of Stamford, his ministry was eminently successful ; and his name appeared as long as he lived in the Minutes of the Methodist Conference. In the later years of his life he resided mostly at Raithby ; yet making frequent excursions through Lincolnshire and the neighbouring counties, ministering the truth with acceptance and success, accompanied by his lady and his footman, who was generally a Local Preacher. He was rather below the middle size, portly and well-proportioned, with an open and placid countenance, rather reserved, but gentlemanly in his manners. In the pulpit

his address was calm, but impressive; his sermons were polished, instructive, and edifying, so that he was everywhere received by the Methodist congregations with gratitude and respect. When young, I heard him preach at Market Weighton on our Saviour's invitation to two of John's disciples, who inquired of Him, "Rabbi, where dwellest Thou? He saith unto them, Come and see." By "coming" to Christ, Mr. Brackenbury observed that men are made to "taste and see" that He is gracious, in the forgiveness of their sins, and the sanctification of their nature; so that theirs is a life of purity and of holy joy, and their end triumphant: as Mr. Fletcher of Madeley proved, when in his last hours he exclaimed,—

"O for that gust of praise I long to sound!"

He was somewhat nervous in his temperament; and occasionally, when he was engaged to preach, thought himself unable to perform the duty; and then the footman was required to take the pulpit, and the disappointed congregation heard the man instead of the master, who was mourning in secret over his infirmities. One Sunday evening, at Raithby, I remember, he was sorely troubled on account of the imperfect manner in which he had that day ministered the Word of life; and said he thought that he would never attempt to preach again. Mrs. Brackenbury, a shrewd and sensible person, who knew that in these seasons of depression words of condolence and sympathy only increased his grief, replied that indeed he was not qualified to preach, and would do well never again to enter a pulpit, but leave the people to find the way of salvation as best they might, or perish in their sins. This roused him from his despondency; and after observing that she resembled "Job's comforters," he dropped the subject.

Mr. and Mrs. Brackenbury had an unconquerable aversion to the fumes of tobacco, and would on no account tolerate smoking in their mansion. Mr. John Barritt, who was entertained as a Preacher at Raithby Hall, and knew the law of the house, did not like to forego the use of the pipe. He was found by one of the servants to have secreted this article and his tobacco in his bedroom, which was in the third story. To

punish the transgressor, the servant filled the pipe with tobacco, mixing with it a few grains of gunpowder; a dangerous experiment, though meant only as a joke. In the evening, after supper and family prayer, Mr. Barritt retired to his room for the night, thinking that he should enjoy his pipe without discovery. He therefore placed his chair before the fire, put his feet upon the two sides of the grate, leaned back, and began to draw and emit his narcotic fume with his accustomed zest, when an explosion took place; which was so sudden and unexpected that he lost his balance, and fell backwards upon the floor. The noise alarmed the family; the 'Squire rushed into the Preacher's room to know what was the matter; when the sad truth was disclosed, and the offender was compelled to confess his fault, and ask forgiveness. He had, however, paid the penalty of his offence, and Mr. Brackenbury was not vindictive.

This very devout and excellent man was a diligent student of prophecy, and had his own theory of the Millennium and kindred subjects. To some extent he sympathized with the mystic writers, and would occasionally mention "the blessed Behmen." Under the influence of these erring guides, he gave directions to his family that no biographical account of him should ever be published. I suppose, therefore, that every document in their possession that would have cast any light upon his personal history has been destroyed. Yet this charge I cannot but regard as a dictate of mistaken humility. Mr. Brackenbury might feel, and feel justly, that he was not worthy of the grateful remembrance of posterity; but the great things which the Lord had done for him, in making him a spiritually-minded man, and in rendering him an instrument of salvation to many others, were worthy of special record, to the glory of Divine grace. The biographical sketches of Holy Scripture are not the least useful parts of the Inspired Volume, and God is glorified in His people. Suppose a perfect silence to have been preserved respecting the saints of the Old Testament, and the Christians in the New; and suppose the biography of the Church to be annihilated; how vast would be the amount of spiritual loss to the world! I cannot think that Mr. Brackenbury *now* adheres to the charge which he gave with respect to his life and character;

and therefore hold that the late Mrs. Smith, a pious and intelligent daughter of the late Dr. Adam Clarke, did well in collecting the scattered fragments of his history, and in presenting them to the world, in her beautiful volume, entitled, "*Raithby Hall*;" in which she has given a just view of the piety and usefulness of this very holy man, and of his intelligent and generous lady. I suspect, however, that certain parties have interfered, so as to destroy all the copies of this publication upon which they could lay their hands; for many years have now passed away since I saw this book, or even heard it mentioned.

Mr. Brackenbury had a considerable library, the sight of which set my soul on fire. His books covered one side of a room in his mansion. Such a collection I had never seen before. It contained the works of England's greatest divines, Episcopal, Puritan, and Nonconformist; with a considerable amount of general literature, historical, poetic, and philosophic. There I saw embodied in volumes of every size, the thoughts of many of the most accomplished men that England ever bred; and I resolved, as much as in me lay, to make this vast amount of intellectual wealth my own, by diligent reading and hard study. For the present, however, my mental cravings were vain; for on no account would the owner of this library lend a volume to a needy student. I spent a day at this place once a month, and on that day might enter the room where the books were, and read to my heart's content; but no book was any Preacher, either old or young, allowed to take away. Whether some volumes belonging to this library had been borrowed, and never returned, or whether they had been returned in a damaged state, I know not; but, as the lawyers say, "the rule" against lending books out of the study "was made absolute." The principal use, therefore, that I was able to make of the literary treasures of *Raithby Hall* was that of consulting the commentators on the particular texts upon which I intended to preach. I remember to have seen in that library a manuscript volume, containing a poetical narrative of the early life and conversion of the owner; and a copy of Cowper's *Poems*, minus "the diverting story of John Gilpin," which had been cut out, as not tending to edification.

My colleagues in the Spilsby Circuit were the Rev. Samuel Botts and the Rev. John Lee, both of them kind and faithful men, whose memory I have ever held in deep respect. We laboured together in unbroken harmony and affection, seldom seeing each other, but all aiming at one object—the salvation of souls redeemed by the blood of Christ. Mr. Botts was a man of age and experience, whose sermons were prepared with great care. Mr. Lee was an honest Scotchman, zealous and earnest, but somewhat abrupt in his manner.

On entering upon my new course of life I was beset with difficulties. To learn and to unlearn required close and uninterrupted attention. I had to acquire a new mode of pronunciation; for my broad Yorkshire accent was neither suited to the pulpit, nor to the respectable families into which I was now introduced. Nor was it less necessary that I should acquire a new vocabulary; many of the words to which I had been accustomed from my childhood being deemed insufferably vulgar and offensive, such as “eyen,” “shoen,” “gang,” etc. I learned therefore to say “eyes,” “shoes,” “go,” etc.; yet I afterwards found that many of the words which I had discarded, though now obsolete, were pure old English, such as polite scholars of by-gone ages were accustomed to use as matter of course.

In Wickliffe’s translation of the Bible we have the following renderings:—“God seide to him, Vnbind the *shon* of thi feet, for the place in which thou stondest is hooli erthe.” (Exod. iii. 5.) “I sende you: as lambren among wolues, therefor nyle ye bere a sachil nether scrip nether *schoon*: and greete ye no man bi the weye.” (Luke x. 4.) “God seide to hym, Do of the *schoon* of thi feet.” (Acts vii. 32.) John Knox describes a servant boy in Scotland as one that “will have three shillings of fee, a sark, and a pair of *shoon* by the year.”* Speaking of a particular flower, Milton also says,

“The dull swain

Treads on it daily with his clouted *shoon*.”†

Wickliffe thus translates John ix. 6, 7: “He spette in

* History of the Reformation, p. 14.

† Comus, line 643.

to the erthe, and made cleie of the spotel, and anoyntid the cleie on his *eyen*, and seide to hym, go and be thou waischen in the watir of Siloe ;” and Spenser, describing the adventures of Florimel, says,

“ Out of her christall *eyene*
Few trickling teares she softly forth let fall.”*

The word in this form was used in still later times. The very learned and ingenious Platonic divine, Henry More, who flourished in the middle of the seventeenth century, thus expresses himself in his elaborate Poem on the Soul, published in the year 1647 :—

“ Dear lads ! How do I love your harmless years,
And melt in heart, while I the morning-shine
Do view of rising virtue which appears
In your sweet faces, and mild modest *eyne* !
Adore that God that doth Himself enshrine
In your untainted breasts ; and give no ear
’To wicked voice that may your souls incline
Unto false peace, or unto fruitless fear,
Lest, loosen’d from yourselves, harpies away you bear.”

* * * * *

“ I saw three sisters there, in seemly wise,
Together walking on the flowery green,
Yclad in snowy stoles of fair agguize.
The glist’ring streams of silver waving shine,
Skilfully interwove with silken line,
So variously did play in that fair vest,
That much it did delight my wond’ring *eyne* :
Their face with love and vigour was ydrest
With modesty and joy ; their tongue with just behest.”†

From these examples it will be seen that had I been acquainted with the literature of former times, I might have pleaded high authority for forms of speech which I was now taught to discard ; but being provided with no such apology, I was quite willing to conform to the practice of my contemporaries, although an occasional failure was no matter of surprise.

* Faery Queen, book iii., canto vii., stanza 9.

† Philosophical Poems, pp. 46, 76, Edit. 1647.

I had not been long on this my first Circuit before a feeling of painful discouragement came over me. I thought of my family and friends whom I had left, and whom I had no prospect of soon seeing again. I was especially depressed on account of my limited acquaintance with Divine truth, and with other branches of knowledge. I suspected that many of my hearers were better instructed than myself; so that my sermons, instead of profiting them, would rather be despised. Once, when preaching in Boston, I experienced such a feeling of despondency, that I found it difficult to stand, and therefore knelt upon a projection in the pulpit, and delivered the greater part of the sermon in that attitude. Whether the congregation perceived my trepidation I know not; but I was certainly among them "in weakness, and in fear, and in much trembling;" and I must confess that "my speech and my preaching was not with enticing words of man's wisdom," whatever there might be in it of Divine "power." But for the kindness and forbearance of the people in general I never could have borne up under the pressure of these feelings. I owe it to the Methodists of the Spilsby Circuit that I remained a preacher, and have therefore been able to render any service to the cause with which I have been connected through life. Often did I resolve to return home again; but when the time came, I durst not leave my work. In these circumstances interviews with my friend and colleague Lee were welcome and refreshing. He was somewhat older than I was; but we were both young in years, and young in our work; so that our sympathies were mutual, and we felt that we could strengthen each other's hands in God. He was a thoroughly trustworthy man, and my heart clave to him with entire confidence and affection. By telling him my troubles, my own heart was relieved. He married a daughter of the Rev. Thomas Gill, one of the Itinerant Preachers, and died comparatively young.

During the year that I was in the Spilsby Circuit, a plan for the intellectual improvement of the junior Methodist Preachers was proposed by Adam Clarke, and some other Ministers like-minded, then stationed in London. The project did not meet with due encouragement, and was not therefore

carried into effect. It was, however, approved by the pious and intelligent inmates of Raithby Hall; and Mrs. Brackenbury addressed a letter to the parties who were engaged in the scheme, promising them pecuniary support, and encouraging them to persevere. Her letter, which was published at the time, stated that it was an invariable rule of the Conference to "send novices to the Spilsby Circuit." When I read the letter, I intimated to the writer that I was not prepared to dispute her statement, but felt it was no compliment to me and my friend Lee. To this remark she offered no reply. Had the scheme of a Theological Institution then succeeded, and had I been allowed to partake of its teaching,

"How had it bless'd mankind, and rescued me"

from difficulties which pressed heavily upon me for months and years, and which to old age I have been unable fully to surmount!

The tract of country which then formed the Spilsby Circuit was pleasant enough during the months of summer, but in winter it presented a very different aspect. A large part of it lay in the fens, being a perfect level, with a rich clay soil, thousands of acres being sometimes under water; so that the people were often compelled to use boats in going from one place to another. The drainage was effected by deep trenches, wind-machines being used in throwing the water from one channel into another, so as to conduct it into the sea when the tide was down. Thorn hedges there were none, and trees were very rare. The fences were ditches, which divided one field from another. No stones or gravel were ever placed upon the roads; so that in winter time they were impassable, except on horseback. There were holes at regular distances into which the horses put their feet; but when they missed these holes, a fall was the natural consequence. Yet by falling upon his knees on the soft clay the animal sustained no injury, though the rider might be shaken, and perhaps a little terrified. To walk upon such roads, or to drive a carriage upon them, was out of the question. When the frost set in, and the ice broke at every step of the horse's foot, travelling was any-

thing but agreeable. Our ordinary pace upon these roads in the winter was from two to three miles an hour; and to pass along them in a dark night was perilous; for on either hand there was a deep ditch, escape from which, should the traveller happen to slide into it, was a doubtful affair. Among the people whose homes were thus difficult of access, there was much sincere piety; and their friendliness and hospitality surpassed all praise. During one half of the year the Methodist Preachers were almost the only strangers many of them ever saw; and the visits of an angel could scarcely have been more welcome.

In summer the cattle, grazing in the rich meadows of the fenny country, grew to an enormous size, and might be seen, with their legs stretched out, gasping for breath under the weight of their own fat. The roads were then hard and smooth; but the water was bad, being taken from the stagnant drains, and almost as green as the grass of the fields. Wonderful is the change which has been made in this part of Lincolnshire within the last fifty years. The roads are now covered with gravel brought from the sea-shore; trees have been planted where scarcely a shrub was to be seen; substantial houses have taken the place of mud-walled cottages; and extensive tracts of land that were formerly under water, and supported scarcely anything but immense flocks of geese, are now effectually drained, and reward with rich harvests the labour which has been expended upon them.

During the year that I spent in this Circuit, with the excellent men as colleagues I have already mentioned, the Societies were preserved in peace, and some of them were enlarged; so that at the ensuing Conference the Superintendent was able to report a small increase; and some of the people who were "added unto the Lord" ascribed their conversion to my humble labours in the pulpit. As time advanced, my feelings of discouragement gradually subsided, and I acquired tolerable self-possession before the congregations. I hungered and thirsted for sacred knowledge, but it came slowly; for I had few books, and no means of increasing them; nor was there any one to whom I could look for appropriate counsel in the prosecution of

my studies. I still read, however, with care and attention, the Sermons of Mr. Wesley, and the Works of his gifted friend and apologist, the Vicar of Madeley; and these I found to be of permanent advantage, not only on account of the sound theology which they contain, but also of the logical manner in which it is proposed; so that I derived from them instruction in the two forms of *matter* and *method*. I saw indeed once a month in the library at Raithby Hall volumes which I longed to read, and hoped some time to possess; but as yet they were beyond my reach; like flowers on the opposite side of a river,

“Not to be come at by the willing hand.”

I wanted especially works of systematic theology, expositions of Holy Scripture, Church History, the biography of eminent ministers, and models of pulpit eloquence. O what would I not have parted with, could I but have obtained forty or fifty volumes of this description! I should scarcely have “given sleep to mine eyes, or slumber to my eyelids,” till they had all been read, and their contents treasured up in my memory.

Many inestimable friends I yet remember who resided at Wainfleet, Friskney, Wrangle, Leek, Boston, Chapel Hill, Dog-dike, Billingham, Coningsby, Frisby, and other places, and whom I hope to meet in heaven. They bore with my infirmities; they supported the cause of Christ when it was feeble, and had many adversaries; and they adorned their profession by the practice of Christian holiness.

Two persons I must particularly mention, both of them remarkable in their way. One of them was known by the name of Dr. Bass. He lived at Halton, near Spilsby, and hospitably entertained the Preachers when they visited the village. On going into his house, after preaching my first sermon in Halton, on a Sunday morning, I observed him with his boots on, as if he had been visiting his patients. He said that perhaps I might be surprised at his absence from the chapel; and then added, that for thirty years he had not crossed the threshold of his house: for that, were he to venture into the open air, he should lose all power of self-control, fall helpless upon the ground, and there remain utterly unable to rise. Yet

he presented no appearance of infirm health. I found him to be a good man, greatly respected both on account of his piety and his medical skill, but so completely under the power of this delusion, that no one could persuade him to venture out of doors. Whether he ever recovered from this singular hallucination, I know not. When I left the Circuit he showed no signs of emancipation from the spell which had bound him during the greater part of his useful and godly life. As a medical practitioner, he was spared the toil of visiting his patients either by night or by day. All who desired to profit by his skill waited upon him in his own dwelling.

The other person to whom I have referred was an aged widow residing in Boston, of the name of Mrs. Wedd, from whom I received an account of the state of Methodism in that town through many years. She told me, that at one time the congregations were so small, and the Society so reduced, that the Trustees resolved to sell the chapel, and wind up the concern. They accordingly sent the bellman through the town, announcing the time and place of the sale. She said, "When I heard the bellman cry the sale of the chapel, I also began to cry. But what to do I knew not; till I recollected that I used to wash for the family of a lawyer, and resolved to go and tell him my trouble. He heard what I had to say, and promised to prevent the sale, if he could. He found, on inquiry, that the Trustees could not give a legal title to the property. He made this known, and the consequence was, that no one would purchase. Soon after, the cause revived, and the sale of the chapel was talked of no more." The Methodists in Boston have now one of the largest and most handsome chapels in the county, if not in the kingdom; and while they rejoice in the respectability and success of their cause, let them not forget the godly washerwoman who was a means of saving it from extinction, and thus became a golden link in their chain of Apostolical succession. Though occupying a lowly position both in the world and the Church, she loved the Saviour and His truth; her memory is therefore blessed; and in a future state of retribution she will perhaps appear to greater advantage than many of the men who now figure in Ecclesiastical History, but were strangers to

Christian godliness. Methodism, at every stage of its progress, has been efficiently served by the prayers and efforts of both men and women in humble life; and these examples of fidelity and zeal I delight to contemplate, and to place upon record.

Notwithstanding my youth and numerous defects, the Stewards of the Circuit, at the Quarterly Meeting, proposed that I should remain with them another year; but this kind offer I thought it right to decline. My stock of divinity was small, and all but expended; I wanted better means of mental improvement, and therefore deemed it desirable that I should remove to some other station.

The mare that I purchased when I entered into the Circuit greatly improved in the course of the year; and as I hoped that the next Circuit to which I might be appointed would provide a horse for me,—for this was now becoming the general practice in the Connexion,—I resolved to sell my beautiful steed; hoping to realize a considerable sum, which I purposed to expend in the enlargement of my poor library. I began even to think what books I most needed, what they would cost, how soon I might expect to be in possession of them, with the pleasure and benefit I should derive from them when obtained. It is no uncommon thing for people of hopeful temperament to anticipate happiness which they will never realize. So it has often been with me, and so it was in the present instance; for just before I left the Circuit I preached one Sunday afternoon at Spilsby; and at the close of the service a heavy shower of rain detained me so long, that I had little time for my journey to Raithby, where I was expected in the evening. On the way, when riding at a quicker pace than usual, my mare fell upon the sharp flints, and cut both her knees to the bone, so as to be altogether unfit for the same kind of work. I was therefore glad to sell her at a sad discount to a kind farmer, to whom I gave my saddle and bridle to boot. Thus ended in disappointment one of my pleasant dreams; and since then, though I have obtained possession of many books which I at that time sorely wanted, I have never called a horse my own.

CHAPTER VI.

HORNCASTLE (1805)—ACQUISITION OF BOOKS—STUDY OF GREEK TESTAMENT—USE OF A LIBRARY—EARLY MORNING STUDIES—AGUE—A YEAR'S READING—LITERARY COMPOSITION—CONVERSATIONS WITH OLD METHODISTS—JOHN HAMPSON AND HORNCASTLE RIOTERS—AN UPRIGHT COTTAGER AND A CANDID STEWARD—VILLAGE EVANGELISTS—LINCOLN (1807)—UNHAPPY EFFECTS OF A PARLIAMENTARY ELECTION—FIRST METHODIST PREACHING AT SAXILBY.

BY the Conference of 1805, which was held in Sheffield, I was appointed to the Horncastle Circuit, under the superintendency of the Rev. Thomas Gee, who had been stationed there the preceding year. I found him to be a good-natured, pious, faithful, and friendly man, diligent in his work, and a useful preacher, though not fluent as a public speaker. We spent a year together without an unkind word or feeling. His wife, too, was a godly, cheerful, and generous woman; so that I spent a happy year as an inmate of their family. When I arrived in Horncastle he had just returned from the Conference; and as I had never seen that assembly of Methodist Preachers, and now felt myself to be one of the fraternity, I was greatly interested in the account he gave me of the personal appearance and manner of some of the most distinguished of them. He had evidently been tried with the length of some of the sermons he had heard, and declared his purpose in consequence to shorten his own. This I perceived to be one advantage which Preachers derive from hearing one another,—an advantage in which congregations also participate.

The Circuit in which we were appointed to labour was of great extent, including what are now the Circuits of Horncastle, of Bardney, and of Alford. Everywhere the people at whose houses we were received manifested the perfection of kindness, though some of them were poor, and could only accommodate the Preacher with homely fare and the half of a bed, which he shared with a member of the family. In this Circuit I usually

preached nine times every week ; thrice on the Sunday, and every evening of the week besides : but this was no hardship, for my heart was in my work.

I now found myself in circumstances more favourable to mental improvement than I had been at any former period of my life, and resolved to make the best of my advantages. The roads were much better than those in the Spilsby Circuit ; so that I did not spend so much time in travelling from place to place ; and I was better supplied with books. A young Clergyman near Horncastle had involved himself in pecuniary difficulties, and his library was sold to meet the demands of his creditors. Some of these literary treasures, which had probably been supplied by a father's liberality, I was able to purchase, and along with others, Dr. George Campbell's very elaborate work on the four Gospels, which I read with intense interest, especially the Preliminary Dissertations. They showed me at once what I had scarcely suspected, how incompetent a man is to explain with correctness the New Testament Scriptures, unless he have an acquaintance with the language in which they were written. These Dissertations also showed me the immense importance of ascertaining the precise meaning of words, in order to a correct apprehension of things. Under these impressions, I forthwith procured a Greek Testament, and the Greek Grammar and Lexicon of Parkhurst,—the only works of the kind that were then available to students in my circumstances, and which I soon found to be an inestimable boon. With these volumes before me, I immediately applied myself to the study of the Greek Grammar, and the copying of the Greek words of the New Testament, with their meaning in English. These studies soon yielded advantages of which I had no previous conception. I seemed to be introduced into a new world.

Few men have been more busy than I was at this period of my life. I was engaged in a work more momentous than words can express ; not merely the work of preaching the Gospel of Christ, but of so preaching it as to save souls redeemed by His blood ; and my qualifications I felt to be scanty and inadequate. I therefore resolved, in the strength of Divine grace, to apply

myself with all my might to study, to preaching, and to prayer. Mr. George Robinson,—of whom honourable mention is made in Mr. Wesley's Journal, who had built a chapel upon his own premises at Langham Row, and accommodated the Preachers in his own house,—allowed me the free use of his library; a few other volumes I had also been able to purchase; and with these appliances I set myself to study in good earnest, resolving strictly to observe the rule to which I was pledged as a Methodist Preacher, “never to while away time; never to be unemployed; never to be triflingly employed.” In the fulness of my heart I wrote, in the house of Mr. Robinson,

“O GOD, to THEE
My life, my blood, I here present,
If for Thy TRUTH they may be spent.”

I had a journey on horseback almost every day, which greatly conduced to my health; but in some of the houses where I was entertained I had no place of retirement, and was therefore compelled to sit with the family. In summer I could go into the fields and lanes, and there quietly read and meditate. I recollected, too, that what could not be done in the day might be done in the night, or early in the morning; I therefore obtained a supply of matches,* which would readily ignite; and these I carried about with me in my saddle-bags, that they might be always ready for use. Many a time, in the farm-houses, have I risen as early as three o'clock in the morning, lighted my candle, put on my great coat when the weather was cold, and taken my seat near the fire-place, while the grate was yet warm, and have read several hours before the family rose to their daily labour. In these morning studies I met with no interruption, and my intellectual and spiritual enjoyments were often rich and deep. Once, in particular, when for the first time I read in Bishop Lowth's translation the sixth chapter of Isaiah's prophecies, containing a description of the prophet's vision in the temple, my feelings rose to rapture, and I could scarcely refrain from joining the seraphim before the throne,

* Tipped with brimstone, and lighted by means of a tinder-box, flint, and steel; “lucifers” being at that time unknown.

so as to shout aloud the high praises of God. My health was good; and at the end of the year I found that, in addition to my other engagements and mental exercises, I had read through nearly fifty volumes; including Pearson on the Creed, Prideaux's Connexion of Sacred and Profane History, the Sermons of Bishop Browne, Job Orton's Exposition of the Old Testament, Mr. Wesley's Compendium of Natural Philosophy, his treatise on Original Sin, Notes on the New Testament, the whole of his Sermons, Simpson's Plea for Religion, Owen on Psalm cxxx., Sherlock on a Future State, several of Mr. Fletcher's volumes, and Evans on the Christian Temper. Pearson's Exposition, being in folio, I could not thrust into my saddle-bags, which contained my wardrobe, my tin box of matches, and my moveable library; and therefore carried it under my arm, wrapped up in a handkerchief, as I travelled through the Circuit; the people whom I passed on the road perhaps often wondering what it was that the young man in a plain coat carried so near his heart.

In the town of Horncastle this year we witnessed a considerable amount of religious prosperity. Several persons of respectability joined themselves to the Society; the congregations so increased, that the chapel was too small, and the friends resolved to take it down, and build a larger one on its site. This was done; and the new chapel was opened by Mr. Brackenbury in June, 1806, when he delivered an appropriate sermon on Jer. li. 10: "Come, and let us declare in Zion the work of the Lord our God."

At the village of Withern, near Alford, we preached in the house of Mr. Tickler, himself a Local Preacher of good ability, under whose roof the Rev. Thomas Carlill, one of the old Ministers of the Methodist body, died in the year 1801. I remembered this venerable man, who was in the Pocklington Circuit when I was a lad. He was an able and faithful preacher, and by the keenness of his wit controlled the mischievous spirits in his congregations, who had come for the purpose of disturbance, or whose behaviour was unbecoming. Mr. Tickler told me, that just before this veteran servant of Christ expired, he said to him, "I am right, man! I feel I am

right." The late Joseph Agar, of York, informed me, that when he was a young man, travelling for commercial purposes, he met Mr. Carlill in one of the northern Circuits, and thought his appearance indicated poverty. "I offered him," said Mr. Agar, "half-a-guinea; and the answer I received was, 'Keep thy half-guinea for thyself; or give it to somebody that needs it. I have every thing I want.'" Such was the spirit of an old Methodist Preacher in a threadbare coat, carrying the Gospel message to the neglected masses of the English peasantry. Mr. Tickler gave it as his opinion,—but not to me,—that the young Preacher who was then in the Horncastle Circuit would at some time be the President of the Methodist Conference: an elevation of which I had never even dreamed.

At the request of the Quarterly Meeting, I consented to remain a second year in the Circuit, and was so appointed by the Conference of 1806, which was held in Leeds; and the Rev. Samuel Kittle was sent as my Superintendent. He was an ingenious man, a hard student, possessed of an inquiring mind, and was the first colleague I ever had that took any particular interest in my studies. He arrived in Horncastle when I was in the country part of the Circuit; but I found, on my return, that he had been in my room, had seen what books I had, and thus ascertained the bent of my mind. When we met, he soon began to question me, and in a short time discovered the extent of my acquirements; which truth compels me to confess was no very difficult matter. His own attainments in sacred scholarship were considerable, as his volume on the seven Churches of Asia amply proves. Mrs. Kittle was a Christian lady, who invariably treated me with kindness; so that when I was in the town of Horncastle their house was to me a happy home. The daughter of Mr. and Mrs. Kittle, then a child, whom I used occasionally to carry in my arms, on arriving at womanhood was happily married to Mr. John Corderoy, of Lambeth, and a few years since died in the Lord, having spent many years in a state of affliction.

The example and counsel of my new Superintendent gave a fresh impulse to my mind; and on my entrance upon the second year in the Circuit, I solemnly recorded, in a manu-

script volume that I carried about with me, the following ten resolutions :—“ To be more spiritual in my conversation ; more abstemious in eating, drinking, and sleep ; to read more than I have done the past year ; to study more closely than ever ; to pray more frequently, and with greater fervour ; to be short in my visits when in health ; to be more than ever attentive to the cultivation of my mind ; always to have an eye to the glory of God ; and to bear my trials with patience. Lord, help me ! ”

A few months afterwards I transcribed into the same manuscript volume the following lines of President Davies, as expressive of my own feelings and resolves :—

“ While I am dreaming life away,
And books and studies charm the day,
Sinners are dying one by one ;
Convey'd beyond my warning voice,
To endless pains or endless joys,
For ever happy, or undone.

“ I, too, ere long must yield my breath,
This mouth, for ever closed in death,
Shall sound the Gospel trump no more :
Then while my charge is in my reach,
With fervour let me pray and preach,
And eager catch the flying hour !

“ Almighty grace, my soul inspire,
And touch my lips with heavenly fire !
Let faith, and love, and zeal arise !
O teach me that divinest art,
To reach the conscience, gain the heart,
And train immortals for the skies ! ”

Such were the purposes of my heart at this time ; and for a few months I endeavoured in good faith to carry them into practical effect. But at length, when the winter had set in, I was seized with ague, which from time immemorial had been the plague and dread of the people living in the marshes and fens. The fit was upon me every day for some months, and nothing gave me relief. It came on with a cold shivering, which the hottest fire failed to remove ; then a burning

fever followed ; and last, a profuse perspiration. The three stages of the fit occupied about six or seven hours ; and this was my condition from day to day. I was entertained and nursed with tenderness and assiduity at the house of Mr. and Mrs. Abbott, of Thurlby Grange, near Alford. Every two or three hours, by night and by day, my medical attendant required me to take a mixture of port-wine and bark, which became at length offensive in the extreme, especially when the doses were prepared beforehand, as they were every evening, and placed by the side of my bed. At the incessant repetition of this nauseous draught, I was ready to say, "My soul chooseth strangling, and death rather than life....I would not live alway."

I endeavoured to profit by this sad visitation ; and, when I had partially recovered, preached in the house of my kind host and hostess, to a few friends then assembled as a social party, on the words of the Psalmist, "It is good for me that I have been afflicted." When the warm weather returned, but not till then, the ague left me ; and I am thankful to say, it has never troubled me since. It was a painful interruption to my studies and ministry ; but it taught me how frail I was, and how entirely at the disposal of a power which I could not resist. Some of the friends thought I might still preach, notwithstanding my fits of shivering and fever ; and to satisfy them I made an attempt one Sunday morning at Langham Row. In the middle of the sermon the cold seized me, my teeth chattered, my speech was unintelligible ; so that I was compelled to leave the pulpit, and seek relief by the side of a great fire.

Notwithstanding the state of weakness to which I was reduced by this long illness, I was still bent upon the acquisition of knowledge, and especially of such knowledge as would better qualify me for the ministry of Christ's Gospel, which I regarded as the great business of my life, to which every thing beside ought to be subordinated. In the course of the year I succeeded in reading about forty volumes, among which were Bentley's Sermons delivered at the Boyle Lecture, the Sermons of Saurin and of President Davies, the Berry Street Lectures, Knox on Education, Limborch's Body of Divinity, and the Sermons of Maclaurin. Mr. Wesley's Sermons I generally

read through every year, and also the principal writings of Mr. Fletcher. These volumes have given a character to my thoughts and preaching through life.

At this time I began in earnest to exercise myself in literary composition, which I perceived to be necessary as a means of acquiring a habit of correct expression; and I soon found that while learning to select the most appropriate words to express my meaning and to give them a grammatical arrangement, I was also acquiring a habit of just thought. These early efforts at composition are now before me; and on reading them, after the lapse of more than sixty years, I find the diction often bald and feeble; but the thoughts and arrangement, in many cases, are such as even now I should find it difficult to improve. The substance of these sermons is the very truth of God; though the garb in which it is presented indicates an unpractised hand. I am willing, therefore, to believe that at this period my preaching, though juvenile, was not despicable; and that the marks of approval with which I was generally received were not altogether unmerited. This I can say, that it was my sincere and earnest desire to please and glorify Christ, by promoting the conversion and salvation of the people among whom I was appointed to labour.

At the District Meeting, which was held in Lincoln, during the second year of my appointment to the Horncastle Circuit, I met with the Rev. William France, who was then one of the Ministers in the Spilsby Circuit. Our spirits clave to each other from the time of our first meeting. He was a man of a fine temper and genius, of a tender spirit, thoroughly honest, an able theologian, and possessed of a considerable amount of Biblical scholarship; though he was somewhat deficient in practical judgment, and did not always succeed in conveying his thoughts correctly to his hearers. The consequence was, that he met with many discouragements in the course of his ministerial life. I loved him as one of the most upright men I ever knew, and in some respects one of the ablest. In his doctrinal views he was strictly orthodox; and he was "valiant for the truth." He published several single sermons, of great value, characterized alike by sound doctrine, forcible argument,

and commanding eloquence ; though he was far from being a fluent speaker. For a long time he was employed in writing an exposition of the book of the Prophet Zechariah, which he finished some years before he died ; but what became of his manuscript I could never learn. He also translated from the original Latin Grotius's Treatise on the Satisfaction of Christ : a work which I fear is also lost.

In the Horncastle Circuit, as well as in other places, I took a pleasure in conversing with old Methodists, and in hearing them relate the doings which they had witnessed in the early periods of their religious life, or the things which they had heard as having been done "in the old time before them." A few of the things which I then heard I will here relate.

Mr. Smith, of Bardney, who was then far advanced in life, told me that within his recollection a disturbance took place at a love-feast in Horncastle, when several lawless men rushed into the meeting, to the dismay of the quiet people, who were telling each other what the Lord had done for their souls, evidently intending to break up the assembly. The service was conducted by John Hampson, a man of great courage and muscular power, who in self-defence did not always confine himself to the use of strictly spiritual weapons ; and who on this occasion so pommelled the rioters, as effectually to clear the place of them in a short space of time. Some of them professed to be injured in the conflict ; and it was thought that the Methodist Preacher might be successfully prosecuted as the aggressor in this affray. A subscription was set on foot, by the enemies of Methodism, to meet the expenses of the suit ; and the cause was heard at the assizes in Lincoln, which my informant attended, anxious to know the issue of the affair. The barrister who was retained for the prosecution began a vehement invective against the Methodists, when the Judge interrupted him by the inquiry, "Does this court sit to encourage riots, or to protect the peaceable subjects of the crown ?" "Far be it from me to encourage riots," said the learned advocate, and sat down ; while his Lordship addressed these lawless men in a strain of stern rebuke, warning them never to engage in such mal-practices again. In the meantime, the adversaries of Methodism in Horncastle

had prepared a barrel of ale in the market-place, with which they intended to celebrate their triumph, as soon as the intelligence should arrive from Lincoln that the Preacher was convicted. But when the issue of the trial was reported, the crowd dispersed, murmuring; and, as in the case of the Jewish Sanhedrim, "every man went to his own home."

Mr. Smith also told me that on another occasion John Hampson stopped at the village of Thimbleby, near Horncastle, to get his horse shod; and that when he resumed his journey, the blacksmith persuaded an idle man, who was lounging in the shop, to run after the Preacher, and rate him soundly; telling him that the Methodist Preachers never offer any resistance to their assailants. The man took this specious advice, but was soon convinced of his mistake; for Mr. Hampson gave him such a horsewhipping, as sent him to his home a wiser man than he was when he left it, and far better behaved.

At Hogsthorpe, in the same Circuit, there was a member of our Society about eighty years of age, but singularly hale and cheerful. His name was Harry Woodford. He told me that in his youthful days he hired himself to a farmer, as a shepherd; that while he retained his situation, Methodist preaching was introduced into the village; and that he and some of his fellow-servants attended it. After a time the master called them into his presence, and said, that unless they would give him an immediate promise that they would discontinue their attendance, he would pay them their wages, and dismiss them from his service; for he would have no Methodists in his employ. When the question was proposed to them personally, one after another expressed his regret that he had in this matter disobliged his master, and promised never to offend again. When the appeal was made to the shepherd, he said, that under the Methodist preaching he had received religious benefit, and on no account would he be hindered from attending it in future; adding, that the salvation of his soul was of more value than any worldly situation. The master then said, "Thou art an honest fellow, Harry; but as for these men, they would sell their souls for money." He then dismissed them all, except the shepherd, alleging that they were unworthy of

his confidence. Yet it would perhaps not be difficult to prove that this capricious man was quite as faulty as his servants whom he so summarily dismissed. He had no right to test their character by a lie; and the men whom he so mercilessly entrapped might have rendered him good service, although the preaching they attended had not taken any deep and permanent hold upon their consciences. Every one, however, may learn from the conduct of the young shepherd that honesty is the best policy; and that nothing is ultimately lost by trusting in God, and obeying the dictates of conscience.

Another fact I will relate, which serves to confirm the same maxim. Robert Kent was a poor man, a widower, living at Woodhall, near Horncastle. He occupied a thatched cottage, with mud walls and a mud floor, and with it as much land as enabled him to keep a cow and a pig, and to grow as many potatoes as were needful for his family. Having found peace with God, he opened his house for Methodist preaching. I slept in his humble dwelling once a month, and gave him and his neighbours a sermon on a week-night. A Class was also formed, and prayer-meetings were held, in the same place. These innovations were distasteful to certain parties, and Robert received intimations that the loss of his house and land would be the consequence. The whole or the greater part of the parish belonged to one landlord; and the humble tenant was warned that application would be made to the steward for his ejection; for Methodism was regarded as an intolerable evil. Robert was a timid man, with a tender conscience; and as he was getting into years, and had buried his wife, he was not prepared to meet the storm that appeared to be gathering. He therefore looked for help and protection from God, remembering that the hearts of all men are in His hands. The rent-day came, and Robert received notice to meet the steward at the village inn. He went with a palpitating heart, breathing a silent prayer to the God of heaven, as did Nehemiah in the presence of a heathen sovereign, to whom he was about to prefer a request. Arrived at the house where the steward sat, Robert waited to hear his name announced, as the next in order that was to appear in the presence of the man by whose decision he

was to be ruined, or confirmed in the occupation of his tenement.

The signal was at length given, and the anxious cottager obeyed the call. The steward said, "Well, Robert, your rent is ——" "Yes, Sir," said Robert; "here it is;" handing him the money. "Ay, this is right," said the steward; "but, Robert, I understand you have made your house a preaching-place; that you lodge the Methodist Preachers; and that you hold other meetings for singing hymns and for prayer." "Yes, Sir," said Robert; "I was an ignorant, wicked, and miserable man till I heard these Preachers; but now I am entirely changed; and I wish all the people in Woodhall to enjoy the happiness I feel in the love and service of God." "I am glad to hear it," answered the steward. "The farmers have requested me to give you notice to quit; but I have given them such an answer as they will not soon forget. Before I go away, I shall speak to the Clergyman on the subject, and shall see that no one molests you. When are your meetings held? for if you have any while I stay, I will attend them myself. I am directed to raise the rents of all the tenants in the parish; but I am so pleased with the account you have given me, that I shall only raise you a few shillings." Robert's heart was too full, when he heard these kind words, to utter any laboured expressions of gratitude. He returned thanks as well as he was able, and retired with tears in his eyes. He gave me this account himself the next time I went to Woodhall, and we united in thanksgiving to God."

Robert Kent belonged to an order of men who have rendered good service to the cause of true religion in England. In many a village a Methodist chapel is now seen, lifting its modest head among the dwellings of the labouring classes, where they are accustomed to assemble for the purpose of hearing God's Word, of enjoying Christian fellowship with each other, and of united prayer and praise. But from the beginning it was not so. Methodist preaching was introduced into many of these places by a faithful evangelist, who took his stand in the open air, and called the people to repentance and salvation, in the midst of revilings, stones, putrid eggs,

and brick-bats. It was only when the truth had produced its legitimate effect, that a cottage, or the kitchen of a farm-house, was offered for the accommodation of the preacher and of those who said, "We will hear thee again of this matter." The erection of the chapel was an indication of the third stage of progress. After the lapse of sixty years, it is possible that the name of Robert Kent may be forgotten even in Woodhall, but it is not forgotten in heaven. The house of Obededom, where the ark of God was received and sheltered, we conceive to be blessed both in this world and the next. All honour to the memory of such men as Robert Kent, as well as to the John Nelsons of a former age!

During my second year in this Circuit I made an offer of marriage to Miss Ann Hollinshead, who, with her sister, conducted a boarding-school in Horncastle. After taking counsel with some members of her family, and especially her mother, she accepted my proposal, and we pledged ourselves to each other. The vows we then made we faithfully kept, though our union did not take place till more than two years afterwards. Of this engagement I never had any reason to repent; but in my heart have thanked God for it a thousand times.

Having spent two years in this station, at the Conference of 1807, which was held in Liverpool, I was appointed to the Lincoln Circuit. Here I was placed under the superintendency of the Rev. Francis Wrigley; and had, as my other colleague, Mr. Stephen Butler, then a newly-married man, who died a few years afterwards. Mr. Wrigley was somewhat stern in his manner, a strict disciplinarian, and thoroughly conversant with the rules and usages of Methodism. His sternness was more in his manner than in his temper; for I bear him record that to me he was invariably kind. Little did either of us then think, that, after the lapse of many years, I should pray with him when he was dying,—he being an aged Supernumerary Preacher in London; and that I should draw up the character of him which the Conference inserted in its yearly Minutes. To this character an exception was taken by Mr. Gaultier, when it was read in the District Meeting; but Dr. Adam Clarke, who

was present, said he knew not who had written it, but it was a just description of the aged Minister to whom it referred.

The Lincoln Circuit was then of wide dimensions, including what are now the Lincoln and Sleaford Circuits, which require the labour of six Ministers. Among its worthies were many honoured men, such as Mawer, of Lincoln; Dixon, of Bassingham; Lambe, of Auburn; Matthews, of Sleaford; and many others, equally upright, zealous, and faithful, whom I hope ere long to meet in the heavenly paradise. The Societies in the Circuit generally were preserved in prosperity and peace; but in the city of Lincoln this was not a prosperous year, so far as religion was concerned. A severely-contested election cast a blight upon our cause. For some weeks crowds of people were daily drawn together in the streets by music and party banners; ale was freely distributed in the public-houses, and the people drank without restraint; votes were bought and sold as a matter of course; and as the sad result of this display of noise, intemperance, and venality, our congregations on the Sabbath-day were grievously reduced. Many of the hearers had lost their relish for the Word and worship of God amidst the dissipation of the election; others, having been seen in a state of intoxication, were ashamed to appear in the places which they had been accustomed to occupy in the chapel; and even some of the members of the Society could see no harm in taking ten pounds from a Parliamentary candidate, for others received the same sum for their votes. Our honest Superintendent raised his voice manfully against bribery; for he was a genuine disciple of John Wesley, who denounced this mean and beggarly sin in the strongest terms; but he found it no easy matter to persuade "the free and independent electors," as they were called, to shake their hands from the accursed thing.

Many events connected with my appointment to the Lincoln Circuit afford me pleasure in the retrospect; but, above all others, there is one that I think of with gratitude. In the year 1808, accompanied by a zealous friend, I went, on a cold day

in March, to Saxilby, a large village a few miles from Lincoln, where the voice of no Methodist Preacher had been previously heard. My companion went from house to house informing the people that a young man would deliver a sermon in the open air at a particular time and place. A shopkeeper lent me an empty tea-chest to stand upon; and I fulfilled, in the best manner I could, the engagement which my friend had made in my behalf. A considerable number of people attended, and formed a large semicircle, but not one of them would venture to come very near me. But, by lifting up my voice, which was tolerably clear and strong, I succeeded in making them hear; and not in vain. This beginning was followed up by others; regular preaching was introduced, and a Society formed. In passing through this village of late years by the railway, I have observed a respectable-looking Methodist chapel in the midst of the population; indicating that the people are at present more familiar with the preaching which half a century ago they were willing to hear, but not without suspicion as to the preacher's intentions. They kept at a respectful distance from the man who warned them of the evil and danger of a life of sin, and recommended to them a believing application to Christ as their Saviour.

At Auburn, in this Circuit, I received one of the most effective and unexpected rebukes that I ever brought upon myself. A poor half-witted man in that place was a regular attendant upon the religious services in our chapel; and having no notion of a tune, he used, when the congregation sang, to lift up his voice to such a pitch as often to make a serious discord. One evening, when he had left the chapel, I said to him, "I wish you would not attempt to sing; for, as you have no tune, you disturb the people." He looked sternly at me, and said, "What right have you to require me to be silent, when the Bible says, 'Let every thing that hath breath praise the Lord?'" I had not a word to say in reply; and never afterwards attempted to interfere with his mode of worshipping the Lord his Maker. He did not claim to be a man, but only a breathing

“thing,” and in that character maintained his right to “praise the Lord” in the best manner he could. I thought that while the sound of his voice fell harshly upon human ears, it was possible that in his heart he might make as acceptable melody to the Lord as the best-trained singer in the assembly.

CHAPTER VII.

ADMITTED INTO FULL CONNEXION (1808)—JOURNEY TO BRISTOL—CONFERENCE NOTES—"THREE MIGHTIES:" SAMUEL BRADBURN, JOSEPH BENSON, JABEZ BUNTING—RENEWED SELF-DEDICATION TO THE WORK OF THE MINISTRY—APPOINTED TO LEEDS—JOURNEY: NEW ASPECT OF PEOPLE AND COUNTRY—CHARACTERISTICS OF COLLEAGUES—ANECDOTE OF MR. WESLEY—REV. JOSEPH TAYLOR'S REMINISCENCES OF THE CONFERENCE OF 1784—CIRCUIT WORK—A HARDSHIP—TWO YEARS' READING—MEETING CHILDREN WEEKLY FOR RELIGIOUS INSTRUCTION—AN OLD BOOK-SHOP—JAMES NICHOLS—A MEMORABLE CONVERSION—A REMARKABLE INTERPOSITION OF PROVIDENCE—MARRIAGE.

WHEN I had spent a year in the Lincoln Circuit, the time of my probation as a candidate for the Wesleyan ministry was at an end; and as I had incurred no official censure, I expected to be admitted into full connexion with the Conference, so as to be authorized not only to preach the Word, but also to administer the sacraments, and take the pastoral oversight of Societies. The Conference of this year (1808) was held in Bristol; and having paid a brief visit to Horncastle, not knowing where my lot might be cast the next year, I left Lincoln by coach, in company with the Rev. George Deverell, the Superintendent of the Louth Circuit, to attend that assembly of the Methodist Preachers, with whom I expected to be identified to the end of my life. We passed through Newark, Nottingham, and other intermediate towns, receiving fresh accessions of Preachers as we went, who were all aiming at the same place, till we became a considerable company; and although some of us had never seen each other before, we were not strangers; for we had one creed and one heart.

At Birmingham we found the Bristol coach pre-engaged; so we took the coach to Bath, where we arrived late in the evening of the next day, and remained all night at the inn. It became known, by some means or other, that a company of Methodist Preachers, on their way to the Conference, had

arrived by the Birmingham coach ; and we all received a pressing invitation the next morning to breakfast at the house of two brothers, the Messrs. Shum, Germans by birth, then resident in Bath, members of the Methodist Society, and examples of Christian godliness. We accepted the invitation, and were hospitably entertained ; and after praying with the family, and expressing our sense of obligation, we returned to our inn, to pay for our suppers and accommodation for the night, and prepare for our departure to Bristol. To our surprise, we found that one of the good men whose hospitable abode we had just left had been to the inn during our absence, and discharged all our obligations there. After the lapse of more than sixty years, I feel a pleasure in recording this act of kindness, thus delicately performed. It reminds one of the journey of Paul and Barnabas, from Antioch to the conference in Jerusalem, convened for the settlement of the question concerning circumcision, when they were “ brought on their way by the Church ; ” and of “ the well-beloved Gaius,” who was a “ fellow-helper to the truth,” by aiding its ministers in their journeys, not in a niggardly manner, but “ after a godly sort.” The same spirit actuated the Shums of Bath ; and as long as the record I am now writing shall remain, their pious liberality shall not be forgotten. They have passed to the society of the blessed, and their works follow them.

When we arrived in Bristol I seemed to be in the far west, having never before been at such a distance from my native place. Everything bore an aspect of novelty ; but what I wanted most to see was the Conference, and especially the Preachers of leading influence and talent, with whose names I had been familiar from my boyhood, and whose writings I had read with attention and pleasure ; particularly Messrs. Bradburn, Benson, and Adam Clarke. Dr. Coke I had once heard at Market Weighton, and at other places, and had been in his company at Raithby Hall ; so that with his person and manner I was well acquainted. The other three great men and worthies I had never seen. We arrived in Bristol on a Saturday ; and the Conference was to assemble on the Monday morning following, at six o'clock.

On the Sunday, having attended the ministrations of other men in the morning and afternoon, I heard Mr. Bradburn in the evening, at the Portland chapel. His text was, 1 Peter v. 10: "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." In the introduction of his sermon he passed a censure upon what he called "the essay form of preaching," and stated that he should divide the discourse which he was about to deliver "in a rational and edifying manner," that his hearers might the better understand his drift, and remember what he had said.* I was charmed and instructed by the entire service; and wondered at the beautiful light which he shed upon many passages of Holy Scripture he had occasion to cite, and the power with which he riveted the attention of the people, and excited their feelings.

During the Conference he also preached on a week-night, in the King-Street chapel, taking for his text 1 Cor. vi. 17: "But he that is joined to the Lord is one spirit." On this occasion I admired the same clearness of doctrinal statement, lucid argumentation, the felicitous application of words, the same impressiveness, spirituality, power over the attention and feelings of his congregation, and rich vein of evangelical sentiment. He observed that the mind and heart of St. Paul were so full of Christ, that when he was warning the Corinthians against one of the most degrading vices of heathenism, he passed by an easy and sudden transition to the subject of union with Christ, and its direct effect upon the human character. "He which is joined to an harlot is one body, but he that is

* "Another matter deserving your attention is, to divide your sermons into a few distinct heads. This mode was carried too far by the divines of the last century, and it has been too much neglected by our present divines. Our predecessors in the ministry divided and subdivided their subjects till their hearers were confounded by the great variety of topics recommended to their consideration; but without some division a sermon is like an essay, which is forgotten by the generality as soon as it is read. A congregation is amused by it, but not instructed."—Bishop Watson's Charge to the Clergy, 1788.

joined unto the Lord is one spirit.” I perceived from this and his former sermon that the person and work of Christ were the themes on which he most delighted to dwell. Like St. Paul, he preached Christ. When he had finished his sermon, and the people were singing the concluding hymn, Mr. Reece went into the pulpit, and whispered something into the ear of Mr. Bradburn, which he evidently did not like; but as Mr. Reece persisted, Mr. Bradburn submitted; and, looking at the congregation, he said, “I am desired to state, that a hat and an umbrella were taken from this chapel last night. If any of you have stolen them, you are desired to bring them back again:” a rebuke which was evidently intended for the parties who would not be satisfied unless the petty robbery which they had suffered were pressed thus unseasonably upon the attention of a worshipping assembly. Honest people, who had taken such things away in a mistake, would bring them back of their own accord; but that thieves would return stolen goods at the simple request of those whom they had plundered could hardly be expected by sane persons.

But my highest admiration of this extraordinary man was reserved for another occasion, which occurred during the same Conference, when he preached in Guinea-Street chapel, in the morning of the Lord’s day, on Philippians iii. 3: “For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” The sermon which he delivered on these words, in respect of effect, surpassed all that I ever felt or witnessed either before or since. I wept for joy; my feelings were uncontrollable; I was agitated from head to foot, and could not sit still in my pew; especially when he expatiated on the subject of “rejoicing in Christ Jesus.” “When I was convinced of sin,” said he, “my heart was wrung with anguish because I had offended God; my eyes were swelled and dim with weeping, so that I could scarcely see where to put the instrument I was working with. My attention was directed to the sacrifice of Christ: I saw Him dying for me; I saw that He loved me; and I trusted in Him as my Saviour. While my anxious mind was thus employed, *‘I listened, and heaven sprang up in my heart.’*” The manner in

which he made this statement was inimitable. I never saw a congregation so affected. The people sobbed, and wept aloud.

At this time the African slave-trade was carried on, without restraint, and some of the Bristol merchants were understood to be deeply concerned in the infamous and horrible traffic, as well as in the system of colonial slavery, with its untold amount of misery and guilt. To these men, and to the deeds of cruelty and blood in which they were implicated, Mr. Bradburn alluded in the course of his sermon, and that with withering effect. He had published an admirable pamphlet on these subjects; and his generous and righteous soul was vexed with the murderous oppressions which he knew to be practised on the coast of Africa, and under the West Indian sun. He used no delicate reserve in denouncing these foul abominations, "the execrable sum of all villanies."

I feel unable to give an adequate description of the preaching of this remarkable man, or to specify the secret of his power as a Christian orator. Thus much, however, I may say, that he had a combination of advantages, such as seldom meet in the same person. He had a fine countenance, a fine voice, a fine elocution, a perfect command of language, which never hesitated for the right word; and over all his powers he had an absolute control. His features, his tones of voice, his words, all combined to express his meaning. His utterance was not rapid; his action was gentle, consisting mostly of a slight motion of his right hand; his language was never stiff and elaborate, but simple, terse, and often conversational. Yet he seemed, like our great dramatist, to know all the avenues to the human heart, and all its springs of action, which he could touch and play upon with the utmost facility. His hearers wept or smiled alternately, or uttered ejaculations, just as he chose that they should be affected. His oratory was indeed "nature all, and all delight." It flowed in the sweetest strains, yet sometimes terrifying the conscience, like a sudden clap of thunder, accompanied by a flash or forked lightning, which laid bare the deep depravity of the unregenerate heart.

But to me the principal charm of his ministry was its thoroughly evangelical character. What he preached was

Gospel. Of the glories of Christ's person, the perfection of His sacrifice, and the endless benefits of His mediation, this gifted man never lost sight. I have heard the most distinguished preachers that have appeared within the last half-century, in the Established Church, in the various Dissenting bodies, in the Methodist Connexion, and in the Scottish Churches, many of whom far surpassed him in scholarship, in comprehensive range of thought, in logical acumen, in consecutive argument, in polished diction, and in originality of conception; but an extemporary speaker equal to Samuel Bradburn I never heard. I have heard Clergymen in the reading-desk utter the confession, the absolution, and the *Gloria Patri*, without any variation of voice; I have heard Methodist Preachers in the pulpit give out to a congregation of worshippers the most spiritual and beautiful hymns as if they were reciting the items of a tradesman's bill; and I have heard Ministers describe the miseries of hell, expostulate with the impenitent and unbelieving, invite the broken-hearted to come to Christ for mercy, and address words of consolation to the destitute and afflicted, in the same tone, and that an unnatural one; while their hearers have remained in a state of listless indifference. Whereas God has supplied human nature with a variety of tones adapted to every variety of subject and feeling; and of these Mr. Bradburn appeared to be a perfect master.

At this Conference my attention was also specially directed to the Rev. Joseph Benson, whose writings I had read, and of whose preaching I had received the most surprising accounts. I found him to be somewhat below the ordinary stature, the reverse of corpulent, his head singular in its conformation, with a piercing eye, his voice feeble and inharmonious, with a Cumberland dialect somewhat strongly marked. Through the early part of his sermon he seemed to speak with difficulty,—not for want of matter, but of physical power,—and to be straining himself to make the people hear; so that I really felt a pain in my breast through sympathy, as I often did afterwards when hearing him preach. The sermon, however, demonstrated that the preacher was “a master in Israel.” It displayed an accurate, profound, and comprehensive knowledge

of Holy Scripture, was delivered with deep seriousness, apparently under an anxious feeling of responsibility; and the application was singularly powerful and impressive. This very able discourse was delivered on a week-night, in the King-Street chapel, and was especially adapted to the occasion. The text was, 2 Cor. iii. 4-6: "And such trust have we through Christ to Godward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who hath made us able ministers of the new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." The sermon left a deep impression of Mr. Benson's sanctity and faithfulness, and of the awful responsibilities under which the Ministers and Pastors of the Church are placed by the Lord Christ, whose servants they are. In prayer Mr. Benson was copious, powerful, and earnest.

The next Preacher that engaged my particular attention at this time was Mr. Bunting, then a young man, but rapidly rising into notice as a public speaker. There was no printed plan of the religious services connected with the Conference; and the appointments for the Sabbath were usually made in the Conference on the Saturday morning. Mr. Bunting was then earnestly requested to take one of the Bristol pulpits the next day; but he excused himself by saying that he was going to Bath that evening. To Bath he doubtless went; but he did not remain there; for the next morning I met him in one of the streets of Bristol, apparently on his return from Bath. He consented, however, to occupy the pulpit of the King-Street chapel on a week-night, when I went to hear him full of curiosity and of eager expectation; for I wanted to learn all that could be learned on the subject of preaching, both in respect of its substance and form. His text was, John xvii. 15: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." His manner was singularly modest and unassuming, his elocution clear and distinct; and the sermon, which embodied a comprehensive range of thought, presented a completeness and a finish such as I had never observed in any sermon that I had previously heard. Every word seemed to be selected with the nicest care, placed exactly

where it ought to be ; and all the topics were arranged in the best order. Yet neither in the sermon nor in the delivery of it did there appear anything artificial ; both seemed rather to be the natural offspring of an intellect pure, powerful, discriminating, well cultivated ; and of a heart full of holy love, chastened and regulated by godly fear. The sermon was delivered with becoming earnestness and warmth, but not with the vehemence which characterized his ministry at some subsequent periods of his life. The singular modesty of his manner gave a charm to the whole service. He did not then take any prominent part in the business of the Conference, but appeared rather as an attentive listener and observer.

Several other Preachers I heard during this Conference, who presented various degrees of talent and zeal, but none of them came up to "the first three" that I have mentioned, who seemed to me to resemble the "three mighties" in David's army. To me it was a sore disappointment that Mr. Adam Clarke did not appear. My heart yearned to see and hear the man of whose sanctified scholarship I had heard so much, and whose writings I had read with delight and profit.

The aspect and business of the Conference engaged my earnest attention. It was held in the King-Street chapel, not immediately before the pulpit, but under the front gallery ; and I think did not consist of a greater number of men than at present constitute some of our annual District Meetings. The first day of the Conference was observed as a fast, and every one was expected to spend as much time as possible in prayer for God's blessing upon all its deliberations and acts. The discontinuance of the Conference fast is no sign of good to the Connexion. The Rev. James Wood was chosen President, and Dr. Coke the Secretary ; and that these two important functionaries might be the better seen and heard, they were placed with their seats and desks on a little elevation above the floor of the chapel. The senior Preachers were placed in order near the President and Secretary, and next to them the junior men, according to their standing in the work. The faces of many of the old men presented a weather-beaten appearance, as if they had been long accustomed to traverse wide Circuits, exposed to the rays of the

sun, rain, hail, and snow, yet cheerful and happy in each other's society. The President exercised a strict control over all present. Every one that came in after the time of assembling was required to assign a reason for his late attendance; and no one was allowed to retire without the permission of the Chair. I was particularly impressed with the conscientious fidelity which the Preachers manifested in the investigation of each other's characters, and their care to maintain the purity of the Body, so that "the ministry" might not be "blamed," and its purpose defeated. Anything even approaching to sin was visited with severe animadversion. Some cases of the exercise of discipline I witnessed, which seemed to speak to me as the angel did to Adam, after he had given an account of the sin and punishment of the fallen angels:—

"Remember, and fear to transgress."

Thirty young men, having passed acceptably through their four years of trial, were at this Conference recognized as Ministers, and set apart for the sacred office. We underwent a private examination by the President, a more open examination before the Conference; and were required, in the presence of a public and crowded congregation, to relate the fact and circumstances of our conversion, the manner in which we were led to preach, and our present purposes with respect to the ministry. When we stood before the Conference, Mr. Benson proposed a theological question to one of our number, which he was not prepared to answer. He made an attempt, but was confused and perplexed. Happily for me, no one attempted to "prove" me with "hard questions," as the Queen of Sheba did Solomon; so I passed through the ordeal with comparative ease; but, as in duty bound, I solemnly vowed before God, His servants, and the public congregation, to devote myself in body, soul, and spirit, to the work for which I was then set apart, and that to the end of my life. Of the thirty men with whom I then stood, I am the only survivor. When I write this, the rest are all fallen asleep. God be merciful to me, and prepare me also for my great change!

At this Conference Mr. Benson referred to a report, that Mr.

Bradburn, when preaching a sermon in Hull, on the occasion of Mr. Bradford's death, had cast some unjust reflections upon Mr. Wesley, and inquired of Mr. Bradburn whether or not the report was true. "Nobody who knows me," said Mr. Bradburn, "will ever credit such a report. My opinion of Mr. Wesley has long been before the world. I published a character of him immediately after his death; which, by the bye, I think is, after all that has been written, the best character of him that has yet appeared." And then, alluding to some recent publications, which he thought had been put forth for the purpose of gain, he archly added, "I am so satisfied with the sermon I preached at Hull, that I declare I would publish it, *if I thought I could get a penny by it.*"

He then related some facts illustrative of the trials through which Mr. Bradford had passed; observing that, though poor, he possessed a noble and independent spirit. When travelling with Mr. Wesley, he was once taken ill at Bristol, so that Mr. Wesley was compelled to leave him; but committed him to the care of the Society-steward, who, instead of providing for him a nurse and medical attendance, sent him to one of the city hospitals, as an object of public charity. "I can hardly forbear," said Mr. Bradburn, in a tone of indignation, "to mention the steward's name." He also stated, that when Mr. Bradford was in the Colne Circuit, his wife died; and as he had not the means of meeting the expenses of her funeral, and no one offered to aid him, he was under the painful necessity of collecting the wearing apparel of his late wife, and of taking it to Manchester in the night, that by the sale of it there he might obtain the means of her decent interment. Such, I learned, were the hardships endured by the old Methodist Preachers, into whose labours I now entered:

"Godlike men, how firm they stood!"

In adjusting the stations of the Preachers, it was found that a young man, unmarried, was wanted for Leeds, and another for London; and the question arose, who should be selected for these important stations. Some one suggested,—I think, Mr. Wrigley,—that "Thomas Jackson would be a suitable

supply for London." To this Mr. Pipe objected, saying, "I understand that young man has a very weak voice; so that he could not be heard in the London chapels." "I beg your pardon," exclaimed my friend and Superintendent Wrigley, "Thomas Jackson can make as loud a noise as John Pipe himself can." "I only spoke from report," said Mr. Pipe; "I do not know the young man." An appeal was then made to me, as to whether I should prefer the London Circuit. I answered that my only desire was to be useful; that I did not wish on any account to choose my own station; that I would go just where those who knew me thought I should best serve the cause which we all had at heart; that as I did not feel myself qualified to occupy with advantage the London pulpits, I earnestly requested that I might not be sent to the metropolis, but have an appointment to a country Circuit. Mr. Benson expressed his approval of my answer, and called me his "brother." It was finally determined that I should go to Leeds, and my friend and contemporary, John Newton, should be sent to London. For this arrangement I was thankful, especially as Jonas Jagger, who had been stationed as a young man in London, a few years before, came and whispered in my ear, "Do not go to London, if you can avoid it. If you do, you will have to preside in Leaders' meetings, in which there are some rich men, who are bent upon having their own way in the management of the Societies. They will take advantage of your youth, and place you in collision with your Superintendent." What truth there might be in this statement, I know not; but I was glad to be exempted from a post of such difficulty.

While the Conference was employed in determining the stations of the Preachers, I saw how easy it is for a man to make a speech which may be turned against himself, and which he may wish he had never uttered. Mr. Highfield was leaving Bath, and the Stationing Committee had given him an appointment to London, which he hoped the Conference would confirm. When he heard one Preacher after another plead personal or family reasons why they should go to one Circuit rather than another, Mr. Highfield rose, and expressed his deep

regret; observing that in the matter of stations the brethren ought to submit to one another; and asked, "What would our good people think of us, if they were present, and heard these objections?" This speech did not produce conviction in every mind; and after the delivery of it another difficulty quickly arose; when some one suggested that it might be effectually overcome, if Mr. Highfield, instead of going to London, were sent to Hull; for then the claims of other men would be met and satisfied. On hearing this Mr. Highfield rose in consternation, and urged the unreasonableness of sending him with his large family across the country from Bath to Hull; requesting that his appointment to London might not be disturbed. A brother then arose, and repeated almost verbatim Mr. Highfield's former speech; remarking that, of course, Mr. Highfield could not complain of the application of his own doctrine to himself; and concluding with special emphasis, that in the matter of stations the Preachers "ought to submit to one another, and not to choose and decide for themselves." The Conference assented, and to Hull Mr. Highfield was sent, where he remained two years. During that period his appointment to London was postponed.

The Rev. Joseph Taylor was then the Superintendent of the Leeds Circuit; and when the act of my admission into full connexion with the Conference had been performed, and the most important business of the Conference was transacted, he expressed a wish that I would repair to my new appointment without delay, so that the pulpits in Leeds might be supplied. To this suggestion I readily assented, for I loved my work; and having received an assurance that my station should not be changed, I left Bristol for Leeds before the Conference ended. Having lived only in the agricultural parts of Yorkshire and Lincolnshire, I was surprised, in passing through the cider counties of Gloucester and Worcester, to see the apple-trees growing in the hedge-rows, by the sides of the public roads; and still more to witness the smoke and fires and din of the Staffordshire collieries, blast furnaces, and iron works. Nor was I less surprised, on my arrival in Leeds and the neighbourhood, to find myself in the midst of coal-mines

steam-engines, tall chimneys, and large factories, sending forth crowds of work-people, old and young, male and female ; with immense masses of smoke resting upon the town and populous villages all around. Here I saw the people, not in secluded hamlets, nor in isolated families, thinly scattered through extensive districts, as I had been accustomed to see them, but crowded together, like bees in their hives ; many of them living in utter forgetfulness of God, of the great end of their being, and of their redemption by the death of Christ. I saw that indeed here was ample scope for evangelical labour, and that to assist in turning these busy multitudes from worldliness and sin to Christ as their Saviour, was worthy of all the efforts that I could by possibility put forth.

At that time the Leeds Circuit included what are now the five Leeds Circuits and the Bramley Circuit. It engaged the labours of five Travelling Preachers ; and now twenty are employed within the same space. In the town of Leeds we had only two chapels, one near St. Peter's Square, usually called "the Boggard House ;" and another, a comparatively new erection, in Albion Street. We preached in a carpenter's shop in Meadow Lane, fitted up once a week for our use by its godly owner ; and on the Friday evenings we preached in a private house in Park Lane. The small companies of labouring people we then addressed in both these places have swelled into large assemblies, and now occupy chapels of imposing dimensions.

I spent two happy years in the Leeds Circuit, having agreeable colleagues, plenty of work, and living among a kind, generous, and friendly people. In my first year I was associated with the Revs. Joseph Taylor, John Reynolds, Joseph Sutcliffe, and Thomas Stanley ; and during the second year, with the Rev. Charles Atmore, Miles Martindale, John S. Pipe, and Thomas Stanley ; with the whole of whom I lived in unbroken harmony and affection.

Joseph Taylor was a fine character, and had evidently been a favourite with Mr. Wesley. He was deeply pious, amiable in his temper, a lover of peace and of good men, an edifying preacher, sociable, regular in his habits, attentive to every

part of his duty, with an occasional sally of innocent humour. He had no children, and his mother-in-law lived with him and Mrs. Taylor. I spent a year very pleasantly, as an inmate of his family. The only time that he addressed me in an unfriendly tone was on a Sunday evening, when I had been in the Birstal Circuit making collections in behalf of the Staningley chapel; and the steward at Morley would not give me the money, unless I would remain and sup with him; so that it was late when I arrived at home. Mr. Taylor was gone to bed, and the good man did not like to be disturbed by coming down the stairs to open the door. Yet the fault was not mine; I would have come home sooner if I could. When he had heard my explanation, he ceased to chide, and resumed his former kindness and friendship.

Like other aged men, Mr. Taylor took pleasure in relating the particulars of his early history, and especially of his life as a Methodist Preacher, including his intercourse with Mr. Wesley and Mr. Fletcher; his adventures in Scotland, where he spent some years; and the events which he witnessed in the various Circuits where he had laboured. Among other things he told me that one day Mr. Wesley was walking up a hill with several of his Preachers, when he was getting out of breath, which he was unwilling to confess. Then stopping suddenly, he said, "I am surprised, brethren, at your want of taste. You are pressing up the hill, regardless of the beautiful prospect that is behind you." Having directed their attention to the different objects in the plain below, he called upon them to sing,—

"Ye mountains and vales, In praises abound;
Ye hills, and ye dales, Continue the sound;
Break forth into singing, Ye trees of the wood;
For Jesus is bringing Lost sinners to God."

While they sang he recovered his breath; and then the aged man was able to keep pace with his more vigorous companions.

Mr. Taylor used to speak of the Conference of 1784 with considerable emotion. It was held in Leeds, a few months after Mr. Wesley had executed the Deed of Declaration, and was attended by Mr. Fletcher, who died twelve months after—

wards. John Hampson, father and son, and a few other Preachers, whose names were not inserted in the Deed, were offended with the omission, and had endeavoured to excite a disturbance in the Societies, alleging that the Deed was not only unnecessary, but would be mischievous in its operation. These sons of discord were called to an account for their misconduct, when Mr. Fletcher interceded with Mr. Wesley in their behalf. Mr. Wesley urged the greatness of their offence, in attempting to create ill-will against him on account of that which he had done merely for the benefit of both the preachers and the people. "It is true," said Mr. Fletcher, "their offence is great, but they are your sons in the Gospel; and their misconduct is no reason why their father should be unforgiving." His advocacy prevailed, and these discontented men were appointed to Circuits; but Mr. Wesley knew them better than Mr. Fletcher did; for in the following year they renounced their connexion with Methodism, and departed from the work to which they were solemnly pledged. The younger Hampson, who had been educated at Mr. Wesley's expense, obtained the vicarage of Sunderland, and prepared an unfriendly narrative of Mr. Wesley's Life, which he had ready for publication as soon as the breath had left his body. The elder Hampson became a schoolmaster in Kent; but in the latter years of his life he received pecuniary help from the Methodist Preachers, in consideration of what he had been and done.

At this Conference, Mr. Fletcher preached his celebrated sermon on the case of the old prophet who was sent by God to Bethel, to bear witness against the system of idolatry which Jeroboam was then introducing among the revolted tribes of Israel. While the prophet was in the act of delivering his message, the King "put forth his hand from the altar, saying, Lay hold on him; and the hand which he put forth against him dried up, so that he could not pull it in again to him;" and there he stood before the people, whom he was attempting to seduce into the sin of idolatry, a pitiable object of helplessness, begging of the prophet to offer prayer to God in his behalf. Mr. Fletcher addressed himself particularly to the Preachers, assuring them that while they were faithful in the

fulfilment of their evangelical commission, every arm that was stretched out against them God would "dry up," as in the case of Jeroboam. At the same time, he warned them against the subsequent disobedience of the prophet, who was slain by a lion, and whom Mr. Fletcher described in respect of this part of his conduct as an "Antinomian." Mr. Taylor spoke of Mr. Fletcher's prayer in that religious service as having been even more remarkable than his sermon. He said that Mr. Fletcher's attitude was that of a man who had come even to the seat of God, his hands stretched out, and his face lifted up; while the power, importunity, and unction with which he pleaded with God were indescribable and overwhelming.

At this time, Mr. Fletcher had ended his literary warfare against Calvinism in its Antinomian form, but had not divested himself of the feeling with which he contemplated the evil against which he had been contending. In a private interview which Mr. Taylor had with this holy man, Mr. Fletcher said: "Brother Taylor, do you preach against Calvinism?" To which he answered, "No, Sir; I think controversy adapted to the press rather than the pulpit." Mr. Fletcher answered, "Oh, Brother Taylor, don't say so! Preach against it with all your might, as a great hindrance to practical holiness." Of course, he meant the kind of Calvinism which he had written against, and which embodied some of the worst principles of the Antinomian delusion.

Mr. Taylor possessed an aptitude for versification. Some of his poetical compositions have been extensively read in manuscript, and have commanded a considerable amount of admiration; particularly an epistle addressed to Mrs. Taylor before their marriage, when she appears to have hesitated as to whether or not she should submit to the inconveniences of an itinerant life. But the most successful effort of his muse was an address to a clergyman, who made a fierce and unprovoked attack upon the Methodists at Ashby-de-la-Zouch, when Mr. Taylor was fulfilling his appointment in that part of the Nottingham Circuit. A musical and dancing festival was annually held in Ashby, which was regularly attended by a clergyman, who came from a distant place to enjoy the amusement. One

year he came a few days beforehand, and on the Sunday preceding the festival preached in the parish church a flaming sermon against Mr. Wesley and the Methodists. Mr. Taylor, who happened to be in Ashby at the time, wrote a witty and spirited address to the pugnacious stranger, in eleven stanzas, which was immediately put to press, and copies distributed in the town the next day. This production was so distasteful to the Rev. gentleman, that he left Ashby before the festivities began; so that he forfeited his amusement by his intemperate and untimely zeal. He had, however, his revenge upon the Methodists: they had theirs upon him, and thus the account between them was balanced.

The Rev. John Reynolds, the second Preacher in the Leeds Circuit, was a hard student, a useful Minister, friendly in his spirit, and was blessed with a larger family of children than any one of his itinerant brethren. He had a considerable knowledge both of Biblical and French literature.

The Rev. Joseph Sutcliffe was a genius, a scholar, an amiable man, unsuspecting, apt to be imposed upon by designing men; and his sermons presented an endless variety of interesting and edifying matter. He was

“In wit a man, simplicity a child;”

so that, had not his godly and intelligent wife taken upon herself the management of their pecuniary affairs, he would have given all that he had to plausible beggars, and left his children without either food or clothing.

The Rev. Thomas Stanley was an upright, sensible, and devout man; his voice was not strong, nor was his speech fluent; but he preached the truth with clearness and fidelity, and his sermons possessed one peculiarity, which many hearers regard as an excellence; they were always brief. To me he was a sincere and a constant friend. His wit was ready; and when it was necessary, he could administer an effective rebuke to insolence and folly. A man in Leeds, whose name I forbear to mention, was expelled from the Society for bad conduct; and yet used to force his way into the love-feasts and other private meetings, to the great annoyance of the people. One Saturday

evening, when Mr. Stanley had just pronounced the blessing at the close of the band-meeting, the intruder exclaimed, "Mr. Stanley, I accuse you before these people of having taken away my character!" "Have I taken away your character?" responded Mr. Stanley. "You have, Sir," rejoined the man. "I am glad to hear it," answered Mr. Stanley; "it is the best thing that could have ever been done for you. I hope the next character you get will be a benefit to you. I am sure the last would not." The man knew not what to say. The people smiled, and retired. He told me that once, when he was preaching at Sheerness, a sailor was in the congregation, and feeling that the sermon did not proceed with due rapidity, exclaimed, "Come, Sir, crowd a little more sail there!" Mr. Stanley, who was not ignorant of nautical terms, promptly answered, "I will, as soon as I have weathered this point."

Mr. Atmore, my second Superintendent in Leeds, was an earnest and impressive preacher, and of an affectionate disposition. Mr. Martindale, the second Preacher, was a man of letters, a poet, a friendly colleague, and an able theologian. He was the author of a Theological Dictionary in two octavo volumes, and of a translation of Mr. Fletcher's French poem entitled, "Grace and Nature," with notes and dissertations. Mr. Pipe, the third Minister, was kind-hearted, zealous, a thoroughly good preacher, and deservedly popular. To be associated with such men I felt to be a high privilege.

The Leeds Circuit at this time possessed a body of Local Preachers who were an honour to their order; men of talent, of high character, well able to instruct their congregations. Among them the names of Ripley, Dawson, Scarth, Turkington, Foljambe, Woodcock, and Simpson are worthy of special mention. In the town of Leeds, also, there were several women, mothers in Israel, who were not only an ornament to the Society, but greatly assisted, as the leaders of classes, in promoting its spiritual interests. Such were Mrs. Mather, Mrs. Pawson, the widows of eminent Ministers; and such were Mrs. Dickenson, Mrs. Baistow, Miss Tripp, Mrs. Smith, and Mrs. Vickers, who were always seen in the house of God at the time of public worship, and whose classes were examples to the whole Society.

In the country parts of the Circuit, too, there were many persons of intelligence and of deep piety, whose friendship was equally agreeable and improving. In various places we saw the Societies in a state of prosperity and enlargement, especially at Kirkstall, where many sinners were awakened and turned to the Lord.

One thing, however, in the Leeds Circuit I felt to be a real hardship. The Circuit was wide, including many Local Preachers; and when any of them found it inconvenient to fulfil their appointments on the Lord's day, it was their custom to give information to that effect to the Superintendent; and I, as the junior man, was expected to provide for all the vacancies thus created: so that I was often employed on the Saturday, even until late in the evening, in traversing the town, beseeching the men who were unemployed to fulfil the engagements of their less faithful brethren; when I ought to have been in my study, meditating on the texts I intended to preach from the next day, and pleading with God in prayer for a blessing upon myself and my congregations. This was "a sore evil under the sun," which I deeply felt, though it was never "seen" by Solomon, and not mentioned by him among other evils that came under his observation; but it pressed heavily upon me.

The two years I spent in Leeds I reckon among the busiest years of my life. The Circuit included many preaching-places; the Societies and congregations were large; the duties of the pulpit numerous and important; the meeting of the classes occupied five or six weeks every three months; I had a large number of children in Leeds whom I met for religious instruction once a week; the visitation of the sick, and many other engagements of a similar kind, devolved upon me as the junior Preacher, and the Superintendent's right-hand man; yet, by the redemption of time, I was able during those two years to read about a hundred volumes, from some of which I derived important accessions of knowledge. Among these were Rollin's Ancient History; Sherlock on Prophecy; Doddridge's Family Expositor; the Works of Henry Grove; Newton's Dissertations on the Prophecies; Harmer's Observations on Various Passages of Scripture; Watson's Apology for

Christianity ; Bossuet's Universal History ; Campbell on Miracles ; Henry's History of Great Britain ; Macknight's Harmony of the Gospels, and Exposition of the Epistles ; Foster's Essays ; Boswell's Life of Johnson ; the Letters of Junius ; the Sermons of Chandler, Jay, Saurin, Lambert, Dunlop, Robinson, Horne ; Cowper's Homer ; Dryden's Virgil ; West's Odes of Pindar ; the Spectator and Idler ; never neglecting the Works of Mr. Wesley and Mr. Fletcher.

The weekly meeting which I held of a large number of children in Leeds afforded me sincere pleasure in the retrospect, as well as at the time. Many years afterwards, on the occasion of my visits to that town, when coming out of the pulpit, I was not unfrequently accosted both by men and women, then heads of families, who reminded me of those meetings, which they had themselves attended, and in which they received permanent religious impressions, to their great spiritual advantage. From these cases I learned that the care of children and of young people forms a very important element in the charge which Christ has committed to the Pastors of His flock. They are appointed to feed His lambs, as well as His sheep ; and will be required to give an account of both in the day of His final appearance. After the lapse of sixty years, the persons whom I have just mentioned who used to salute me in my occasional visits to Leeds have gone the way of all the earth ; but we shall meet again in the presence of the Chief Shepherd, to whom we must every one render a strict account.

At the lower end of Briggate was an old-book shop, kept by Mr. John Heaton, where many valuable works in divinity and general literature were on sale, including the library of the Rev. Peter Haddon, a late Vicar of Leeds. From that shop have I often returned all but penniless, and yet revisited it whenever my humble exchequer was at all replenished. Many of the books I purchased there contained the autograph of "Peter Haddon," whose name was therefore familiar to me for more than fifty years. Among other literary treasures which had been in his possession, and which I thus obtained, were his common-place book, and an interleaved Greek Testament, which

I lent to a learned member of the University of Oxford, who had been Mr. Haddon's college friend. He retained it till his death, and I have never seen it since.

Soon after my arrival in Leeds I formed an intimate acquaintance with Mr. James Nichols, then a bookseller in that town, since known as a printer in London, the learned translator of the Works of Arminius, and the editor of many important publications. We were nearly of the same age; our tempers and tastes were alike; our theological and political views coincided; to a great extent our studies were directed to the same objects; and I know not that our esteem and affection for each other suffered either interruption or abatement for more than fifty years, when he died in peace. Pleasant is the retrospect of the many hours which, during that period, I spent in listening to his cheerful and intelligent conversation:

"Kindred minds
By a mysterious sympathy unite."

During the second year of my residence in the Leeds Circuit, a case of conversion occurred in Bramley, upon which I have often reflected with gratitude. A man in that town had become so deaf, that he absented himself from the public worship of God, had not heard a sermon for many years, and seemed to be fast verging to the mental state of a heathen. His case was reported to me; and as he expressed a willingness to hear the truth, if such a thing were possible, I placed him at my elbow in the pulpit, with a trumpet which he held to his ear; and as I spoke distinctly and deliberately, he heard the entire sermon; and the Word was applied to his heart by the blessed Spirit. Such an expression of grateful feeling I never witnessed either before or since, as that which took place in the vestry at the close of the service. He seized my hand, kissed it again and again, and even danced for joy. Truths which he had long forgotten came to his mind with such freshness and power, that his feelings were irrepressible. Like the lame man in the temple, he attracted general attention, when the people saw him "leaping and praising God." Persons in his situation are entitled to commiseration, and every attempt ought to be made, by

Ministers and other people, to meet their sad case. The deaf, the blind, the lame, and the diseased, in common with the rest of mankind, are all redeemed by the blood of Christ, and are therefore dear to Him.

During my residence in the Leeds Circuit, a remarkable case of Providential interposition occurred at Barwick, where the celebrated William Dawson lived, and where the no less celebrated David Stoner was born. The father and mother of this devoted young Minister accommodated the preachers with a lodging when they visited the village in the fulfilment of their pastoral duties. Mrs. Stoner made an arrangement for a tea-party in her dwelling-house, and engaged several of her friends to partake of her hospitality. In the meanwhile one of her neighbours resolved to have a similar party at the same hour, and pressed the guests of Mrs. Stoner to break off the engagement they had made, and become *her* visitors. So earnest was she in her entreaties, that she would receive no denial; so that Mrs. Stoner was compelled to relinquish her claim, and went herself to join the second party, not one of them being able to assign a reason for the new arrangement, beyond the urgency of the application. The reason, however, soon appeared. An unseen agency was at work. The heavens gathered blackness; a fearful thunderstorm passed over the village; the flashes of lightning were terrific; and the electric fluid struck the house of Mr. and Mrs. Stoner, especially the room where the guests were intended to assemble, and at the very time when they were expected to be all present. I visited the house a few days after, and witnessed the effects of the lightning. It had shattered the ornaments around the fire-place, displaced the brick-work above the mantelpiece, and made a large opening into the chimney. Thus it pleases God to frustrate the arrangements of mankind, and accomplish His own purposes of judgment or of mercy. In this case His purpose was the display of His mercy; for had the party been assembled in that room at the precise time they intended, the probability is, that the greater part of them would have been killed in a moment, their husbands and children bereaved, and their families filled with lamentation and mourning and woe. Not only did these

godly women render thanks to God for His goodness, but their neighbours united with them in grateful acknowledgment of His guardian care. “Even the hairs of your head are all numbered” by Him.

On the 21st of November, 1809, being then in the second year of my appointment to Leeds, I was married to Miss Ann Holinshead in the parish church of Horncastle. Ours was a marriage of esteem and affection, sanctified by the Word of God and prayer, and was blessed by Him who in love to mankind instituted the sacred ordinance. Next to my conversion to God, I regard this as the greatest blessing of my life. A thousand benefits were consequent upon it, many of which will attend me all my days on earth, and others will extend through eternity. They call for my gratitude and thanksgiving to God, and to that call my willing heart responds. “A virtuous woman is a crown to her husband;” “A prudent wife is from the Lord;” and both “virtuous” and “prudent” was the woman whom God in His merciful providence assigned to me in the most sacred and tender of all earthly relations.

“Whoe’er thou be, that in this world hast found
The heart of friendship, give to Heaven thy praise!
But if that friend, the nearest of all names,
A wife’s should bear, think thyself bless’d indeed
For thou hast found, ’mid this inclement world,
In all that touches the interior man,
A refuge from its storms, a nobler prize
Than crowns and diadems.”

CHAPTER VIII.

PRESTON (1810)—LONG WALKS—A ROMANIST CAVILLER SILENCED—THE POWER OF CONSCIENCE ILLUSTRATED—"LORD SIDMOUTH'S BILL"—SHEFFIELD CONFERENCE (1811)—REMARKABLE SERMON BY MR. BRADBURN—USE OF ORGANS IN PLACES OF WORSHIP—LIST OF VOLUMES READ—BIRTH OF A SON—SOWERBY-BRIDGE (1812)—THE "LUDDITES"—STUDY AND THE PULPIT—LIVERPOOL CONFERENCE (1813)—UNEXPECTED APPOINTMENT TO PREACH—REVS. RICHARD WATSON AND JOSIAH HILL—DR. COKE AND MISSIONS—WESLEYAN-METHODIST MISSIONARY SOCIETY: ORGANIZATION AT LEEDS—REVS. GEORGE MORLEY AND JABEZ BUNTING—PRAYER AND SPEECHES—LIBRARY FOR THE USE OF LOCAL PREACHERS—REV. SAMUEL BROADBENT: AN EXEMPLARY MISSIONARY SPIRIT.

BY the Conference of 1810, which was held in London, I was appointed to the Preston Circuit, and the office of Superintendent was assigned to me. Mr. Roger Crane, a man of leading influence in the Society there, when on a visit to Leeds, heard me preach, and requested that I might be sent thither. He pressed this matter upon Mr. Atmore, whose first wife was Mr. Crane's sister; and by Mr. Atmore's interference at the Conference, this appointment was made.

The scenery around Preston I found to be exceedingly rich and beautiful; and the town itself to be genteel, a stronghold of Popery, the place where a large amount of the legal business of the county was transacted, and therefore the residence of numerous lawyers. The manufacture of cotton in the town and neighbourhood was also carried on to a considerable extent, gradually diminishing the aristocratic appearance of the place: but as yet, railroads, with their carriages, engines, steam, smoke, and din, were not seen and heard in the beautiful valleys upon which the eye was accustomed to gaze with admiration and delight. Here I spent two years, having, as my fellow-labourers for the first year, William Ault; and the second, my brother Samuel, who had then been five years in the ministry, and was therefore in full connexion with the Conference. Mr. Ault was a young man of earnest piety and zeal. He died a few

years afterwards in the island of Ceylon, being one of the devoted band of men who embarked with Dr. Coke, when he went on his mission to India.

With respect to physical labour, this was the hardest station I had ever occupied. The Circuit was of considerable extent, including what are now the two Preston and the Chorley Circuits. The chapels and congregations were not particularly large, nor the preaching appointments more numerous than I had been accustomed to ; but several of the places were distant, and the walks long and wearisome. In the early periods of Methodism the Preachers generally provided their own horses ; and the people who afforded entertainment to the man, provided also for the horse that carried him. The Circuits at length felt that it was not equitable to require the Preachers to provide their own horses, considering the smallness of their incomes ; and when they became sufficiently large and wealthy, they undertook to provide horses for the use of the men who carried the Gospel message to the several Societies. This change unhappily led to another. Not a few of the Circuits which had purchased horses for the accommodation of the Preachers claimed the right of selling them, and of leaving the Preachers to prosecute their journeys on foot. This was every way proper when the Circuits were so divided as to be reduced to narrow limits ; but when the places were far distant, and the walks unreasonably long, the sale of the horse was a sore evil,—having shortened the lives of some excellent men, and compelled others to retire from their public labours sooner than they would otherwise have done.

A Preacher is expected to fulfil all his appointments, let the weather be what it may ; and it is too severe a tax upon the strength of an ordinary man, and much more, of a man of delicate health, to require him to walk eight or ten miles along miry roads, his feet “laden with thick clay,” sometimes amidst heavy rain. For such journeys in every Circuit where I had hitherto laboured, I was provided with a horse, but in the Preston Circuit we had none ; and to me the change was painful on many accounts. I was not able to carry with me the books that I wanted in the prosecution of my studies ; the journeys

occupied a large amount of time, which I could ill spare, considering the branches of knowledge I had yet to acquire ; I felt that when my strength and spirits were exhausted by a long walk, my mind was incapable of close and consecutive study ; and the journeys themselves were sometimes connected with a considerable amount of suffering, especially in hot weather, when I had to sit down in the lanes, take off my stockings, let the water out of the blisters on my feet, and then resume my journey, counting the milestones as I limped past them, longing to be seated in a quiet room, with my Bible before me. I preached to the people at the different places as well as I could, and they generally expressed their approval of my sermons ; but my pulpit labours would have been more worthy of attention, had less of my time been spent in pedestrian feats, which a horse would have performed incomparably better. It is true, that in some of the roads along which I had to pass, there were coaches for the conveyance of passengers ; but coach-hire is a serious matter to a man of limited income ; and I often found the coaches full when they were the most needed ; and in some of my longest journeys no public conveyance was available. Since then the Circuit has been divided into three ; the number of Ministers increased from two to seven ; and railroads enable them with comparative ease to fulfil their most distant appointments.

Yet my two years at Preston were neither unpleasantly nor unprofitably spent. The friends were exceedingly kind both to me and my young wife ; the congregations in Preston so increased, that the enlargement of the chapel became necessary, and was accomplished ; and Methodist preaching was permanently introduced into two important villages,—Leyland and Ecclestone. Thomas Bradshaw, a calico-weaver, assisted by a few friends, went to live at Leyland, for the express purpose of renting a small cottage as a residence and a place of preaching. At every visit we gave him a small sum of money for a cup of tea and the use of a bed. A Society was formed, and in the course of two or three years a chapel was erected, and afterwards enlarged. From Ecclestone two young men, the thoughtful sons of a farmer, attended our chapel a few times

at Chorley, and then invited us to preach in their house, where a Society was also formed. We slept in a chamber, the floor of which was all but covered with cheeses, the product of their own dairy.

In the Preston Circuit were many excellent persons, friends of Christ, and of His cause, whom I remember with sincere respect and pleasure. Among these were Mr. Crane, Mr. Arkwright, Mr. Hardy, Mr. France, Mr. Howard, Mr. Parkes and his two sons, Mr. John and Edward Leece, and Mr. Smethurst of Chorley. Mr. Crane was a sort of father to the Society in Preston, having joined it when young, and remained in connexion with it through a long life. He was somewhat eccentric, but an upright and faithful man, who, through good report and evil report, adhered to the cause of truth and righteousness. One morning, when walking in his garden, he told me a Roman Catholic neighbour came to him, and said, "Well, Mr. Crane, it is all over with Methodism now." "What is the matter?" responded Mr. Crane. "Matter!" said the gentleman, "why, a Methodist is to be hanged at Lancaster to-day; and people say they see now what the Methodists are, notwithstanding their professions." "Does the case excite much attention?" rejoined Mr. Crane. "Attention! why, people are talking of nothing else," was the reply. "That is very creditable to the Methodists," said Mr. Crane. "Creditable to the Methodists that one of them should be hanged! That is impossible," said the gentleman. "So it is," answered Mr. Crane; "but the public astonishment is creditable to them. It is so common to hang Papists and Church-people, that their crimes and executions are expected as matter of course; and nobody is surprised when they occur; but, according to your statement, if a Methodist commit a felony and come to an untimely end, every one is filled with wonder: a clear proof that the Methodists are not the people that fill our jails, and find employment for the Judges and executioners." The Romanist dropped the subject, and retired, unable to make the same honest boast in behalf of his own community.

John Watson, an aged Methodist residing at Plumpton, told me that he knew Mr. Bramwell when he was a Local Preacher

living in Preston ; and mentioned a place in the neighbourhood to which Mr. Bramwell occasionally retired, and spent considerable portions of time in a state of complete seclusion, after the example of Isaac Ambrose, the Puritan Minister of Garstang. It was once announced that he would preach at Plumptre on a week-night, when the Clergyman of the parish gave notice to his congregation that he would attend the service, and on the following Sunday entertain them with an exposure of the anticipated blunders of the Methodist Preacher. "I went to the church to hear him," said my informant ; "but as soon as he began to speak, his voice faltered, and his utterance was so indistinct, that he immediately closed his book, and dismissed the congregation." It appeared as if he was withstood by a secret power which he was unable to resist.

Two examples of the same kind have since come under my notice. They occurred in the time of Charles the Second, and are thus described in the valuable history which Richard Baxter has given of his own life and times :—"Bishop Morley having preferred a young man, named S[outh], orator to the University of Oxford, a fluent, witty satirist, and one that was sometime mentioned to me, to be my Curate at Kidderminster ; this man, being household chaplain to the Lord Chancellor, was appointed to preach before the King, where a crowd had high expectations of some vehement satire. But when he had preached a quarter of an hour, he was utterly at a loss, and so unable to recollect himself, that he could go no further, but cried, 'The Lord be merciful to our infirmities,' and so came down. About a month after, they were resolved that Mr. S[outh] should preach the same sermon before the King, and not lose the expected applause ; and preach it he did, little more than half an hour, with no admiration at all of the hearers ; and for his encouragement the sermon was printed. When it was printed, many desired to see what words they were that he was stopped at the first time ; and they found in the printed copy all that he had said first ; and one of the next passages, which he was to have delivered, was against me for my 'Holy Commonwealth.' " *

“In April, 1668, Dr. Creighton, Dean of Wells, the most famous, loquacious, ready-tongued preacher of the Court, who was used to preach Calvin to hell, and Calvinists to the gallows, and by his scornful revilings and jests to set the Court on a laughter, was suddenly in the pulpit, without any sickness, surprised with astonishment, worse than Dr. South, the Oxford orator, had been before him. When he had repeated a sentence over and over, he was so confounded that he could go no further at all, and was fain, to all men’s wonder, to come down. His case was more wonderful than that of almost any other man’s, being not only a fluent extempore speaker, but one that was never known to want words to express his satirical and bloody thoughts.’” *

It is difficult to account for these cases except on the principle that the reverend orators had a secret conviction that they were not only abusing the just liberty of the pulpit, but were uttering things that were not true. The mental confusion, which they felt to be disgraceful, and did their best to overcome, I conceive to be a striking example of the power of conscience.

The year 1811, the first I spent at Preston, was rendered memorable in the Methodist Connexion by an abortive attempt that was made in Parliament to alter the law of religious toleration, and curtail the liberties of Protestant Nonconformists. The professed object was to render the Nonconformist ministry more respectable; but the real object was to make the local Magistrates throughout the country the judges as to what teachers should enjoy the protection of law in the communication of public religious instruction; thus subverting the true principle of religious liberty in the United Kingdom. By the Act of William and Mary, all Protestant teachers of religion who took the prescribed oaths were placed under the protection of law in their public ministrations; and it was rendered imperative upon the Magistrates to administer the oaths whenever the parties made application for that purpose. The alteration intended was that of demanding, from every one who required a license to preach, a certificate signed by “six

substantial and reputable householders," specifying his competency and character. The Magistrate was not made the direct judge of the Minister who appeared before him; but he was made the judge of the certifying "householders;" and this circumstance gave him the power to harass and annoy Nonconformist Ministers to an unlimited extent. This most unwise measure was introduced into the House of Lords by Lord Sidmouth, then a Cabinet Minister; and the "Quarterly" and "Edinburgh Reviews," the organs of the two great political parties in the country, the Whigs and Tories, vied with each other in vilifying Methodism as a public evil, thus attempting to prepare the way for the Parliamentary restraint which it was intended to impose upon its ministry. So specious were the reasons assigned in favour of Lord Sidmouth's Bill, that some Methodist Preachers, of high character and standing, were so far misled as to approve of it. The Rev. John Barber, a Methodist Preacher of plain manners, but of strong common sense, at once saw the mischievous character and bearing of the measure, and sounded the trumpet of alarm; others followed in the same strain; and in a few days Petitions were poured into the House of Lords, in such unprecedented and overwhelming numbers, that the author of the measure was glad to withdraw it, terrified at the formidable opposition which he saw arrayed against it throughout the country. Had this obnoxious Bill been carried into practical effect, it would have thrown the nation into a state of perfect discord, at the very time when, above all others, a spirit of unity was required in order to the national defence against the powerful enemy with whom we were then at war, and by whom we were menaced with invasion. A noble Lord, in the course of the debate, spoke in a tone of complaint of "the flood of petitions with which the House was deluged;" and another, in reply, appropriately observed that "the deluge was caused by the flagrant sin of the Bill."

While this offensive measure was pending, our annual District Meeting was held in Liverpool, where Mr. Bunting was then stationed. He prepared a series of spirited Resolutions, bearing upon the subject of Lord Sidmouth's Bill, embodying

the true principles of religious liberty, which the meeting gladly adopted, and made arrangements for sending printed copies of them through the Connexion, and publishing them in the London newspapers. Before this purpose could be fulfilled, the Bill was withdrawn, and therefore all further opposition to it was unnecessary. The meeting, however, thought the Resolutions too good to be lost, and therefore got them printed, and sent them to the Circuits generally. They set forth principles with which it was of the utmost importance that the public mind should at that time be thoroughly imbued; for there was a strong desire in various quarters to place Methodist preaching under Parliamentary oversight. For the present the danger was averted; yet there was a fixed purpose, among both Whigs and Tories, if possible, to arrest the progress of Methodism by giving the local Magistrates a power to control its operations; and what other measure might be devised for the attainment of this object it was impossible to foresee.

Almost immediately after the excitement, bordering even upon consternation, caused by what is still emphatically called "Lord Sidmouth's Bill," the Conference met in Sheffield. Its sittings were to begin on the Monday morning, and in the forenoon of the day preceding Mr. Bradburn preached in the Carver-Street chapel; the Preachers having arrived on the Saturday; so that this was their first meeting. According to custom, they occupied the front seats in the gallery, so as to be directly before the preacher, who commenced the service by giving out the hymn,—

"Ye servants of God, Your Master proclaim,
And publish abroad His wonderful name;
The name all-victorious Of Jesus extol;
His kingdom is glorious, And rules over all."

Never can I forget the manner in which he recited the lines of that fine composition. It appeared to have been written for the occasion, and as if it referred directly to the abortive attempt which had just been made to subvert the liberties of the Connexion, the peril through which Methodism had passed, and the interposition of Almighty Providence in the hour of trial. Never before did I see the importance of giving out the hymns with a just emphasis and feeling, so that they may produce

their legitimate impression upon a congregation. In reciting the hymn, and especially the following stanza, Mr. Bradburn's countenance, tones, and entire manner, were in such perfect accordance with his words, that the whole seemed to be the direct effusion of his own intellect and heart. No one could forget either the obnoxious Bill, or its defeated and mortified abettors :—

“ The waves of the sea Have lift up their voice,
Sore troubled that we In Jesus rejoice ;
The floods they are roaring, But Jesus is here ;
While we are adoring, He always is near.”

He selected as his text Isaiah lii. 7 : “ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy God reigneth ! ” The sermon corresponded with the hymn ; and the entire service was an admirable preparation for the business which the Preachers had met to transact ; tending to strengthen their confidence in the cause with which they were identified, to draw them nearer to each other in affection, and to stimulate their zeal for the spread and success of the Gospel which they were called to preach.

At this Conference, the Trustees of the Brunswick chapel in Liverpool requested permission to erect an organ in that place of worship. This was one of the earliest applications of the kind that had been made to that body, and was viewed by many of the Preachers with great alarm ; so that several earnest speeches were made against it, particularly by the Rev. Daniel Isaac and the Rev. William Edward Miller, who had himself been brought up to the profession of music. Mr. Bunting, who had spent the last two years in Liverpool, and was rapidly rising into notice as a public man, advocated the cause of the Trustees in a speech of uncommon eloquence and power, in which he analyzed and answered the arguments which had been urged on the other side ; and the permission was granted. This decision had an ultimate bearing, which at that time was not perceived. Into several of the Methodist chapels the choirs had introduced

almost every variety of musical instrument, destroying the simplicity and devotional character of the singing, to the great annoyance of the preachers, and of the more sober part of the congregations; and they often threatened to withdraw their services altogether, unless they might be allowed in this matter to have their own way. In many places organs have corrected this evil; and when they are so used as not to overpower and supersede the singing of the congregation, but to guide and aid it, especially in large chapels, they are a real benefit; incomparably better than the "flute, harp, sackbut, dulcimer, and all kinds of music," with which men of perverted taste used to stun the ears of our congregations when they stood up to sing the praises of God.

During my residence in Preston, I formed an acquaintance with Mr. Thomas Crook, then living in Lancaster, but afterwards in Liverpool; and that acquaintance soon ripened into a sincere and enduring friendship. He belonged to a class of men who are the pillars and ornaments of religious bodies. He was intelligent, well-read, well-principled, kind-hearted, generous, a wise adviser, firm and undeviating in his attachment to the Wesleyan people, theology, and discipline, and ready for every good work. For many years he was accustomed to attend the meetings of the Conference Committees, where his counsel was invaluable, especially in matters of finance, with which he was thoroughly conversant. Mrs. Crook was the daughter of Mr. Smethurst, of Chorley, and was worthy of her parentage and of her husband.

In the course of these two years I was enabled to read, in the midst of my other engagements, from seventy to eighty volumes; among which were Newcome on the Minor Prophets; King on the Constitution of the Primitive Church; Blair's Lectures on Rhetoric; Hurd on the Prophecies; several volumes of the Ancient Universal History; Lowth's Lectures on the Sacred Poetry of the Hebrews; Campbell's Philosophy of Rhetoric; Milner's History of the Church; Warburton's Divine Legation of Moses; Whiston's Josephus; Olinthus Gregory's Letters on Christianity; Horsley's Sermons; Bryant on the Plagues of Egypt, and on the Authenticity of the Scriptures; Porson's

Letters to Travis; Spenser's Faery Queen; Magee on the Atonement; Robinson's Ecclesiastical Researches; Buchanan's Christian Researches in India; and several volumes of Mr. Wesley's Works.

Before I left Preston, a son was born to me; an event which placed me in a new relation, increased my responsibilities, has often made me anxious; but has, nevertheless, been to me a source of satisfaction, and often of solid joy. "Lo, children are an heritage of the Lord;" and to train them to a life of piety and of usefulness in the world and in the Church is at once a privilege and a duty.

At the Conference of 1812 I was appointed to the Sowerby-Bridge Circuit, to which I removed with my wife and child as soon as they were able to bear the journey. The Circuit had to be organized, as it was just separated from Halifax, and was called to assume an independent position. Some of the Societies were formed many years before, by Mr. Grimshaw, the devoted Clergyman of Haworth, and had never been used to the entire financial economy of Methodism; and to reconcile them to regulations which they regarded as novelties was no easy task; but I had a wise counsellor in Mr. Bunting, then in the neighbouring Circuit of Halifax, who had sustained the pastoral charge of these people before they were placed under my care. By patience and kindness our difficulties were at length overcome, and we were blessed with peace and general prosperity. My colleagues in this station were, for the first year, Joseph Agar, and for the second, William Stones; both of them zealous young men, but vastly dissimilar in their temper and habits. Mr. Agar was active, so as to be always on the alert, and in his disposition generous and open in the extreme. Mr. Stones was reserved, not remarkably docile, and in after years involved himself in difficulties and troubles, which embittered the latter part of his life. He placed more confidence in his own judgment, and less in that of his brethren, than they were fairly entitled to; and to himself the consequences were disastrous.

While our congregations were good, and the Societies in peace, the general state of the surrounding population was unfavour-

able to religious prosperity. The war with France had been carried on for many years, and there seemed no prospect of its speedy termination; the taxes were heavy; provisions were dear; trade and manufactures were subject to fluctuations, and occasionally depressed; political agitators attempted to persuade the labouring classes that their sufferings were owing to the government of the country, and to the owners of large property. The public press, to a considerable extent, advocated these views; and the consequence was, a wide-spread discontent among the labouring people, hostility to the Government, and a reckless desire to possess the property of the rich. A report was extensively circulated and believed, that a personage, known by the fictitious name of General Ludd, was arranging his plans and collecting his forces, and would soon appear as the author of great political changes, and as the avenger of the wrongs of the poor. The persons who desired his appearance were known by the name of "Luddites." In the meanwhile gangs of desperate men, in the neighbourhood of Sowerby Bridge, used to sally forth in the dark nights; surround the isolated houses of respectable families; demand admittance, on the pain of setting fire to their residences; bind the inmates with cords, and take away what plunder they could carry; leaving the family in bonds, unable either to defend themselves or give any alarm. There was no police in those times to resist these political burglars. After this system had been carried on for some time, to the terror and dismay of the country, a part of the guilty men were discovered, apprehended, tried, convicted, and executed at York. Their bodies were given to their friends, who brought them to their several homes, some to Sowerby Bridge, others to the neighbouring villages and hamlets, where they were exhibited to the public as martyrs for, and friends of, the people.

An attempt was made to connect Methodism with the character and doings of these misguided and unhappy persons. Their friends resolved, on a given day, to bring their bodies to our chapel at Greetland; (a village in the Sowerby-Bridge Circuit;) take forcible possession of it; deliver addresses to the people from the pulpit; and then inter the bodies of the executed men in the grave-yard connected with the chapel. The scheme was

to be kept a profound secret till the appointed time, so that no opposition might be prepared. Yet the plot was discovered in Halifax, and Mr. Bunting, having heard of it, sent a messenger to me early in the morning ; when I hastened to the place where the outrage was to be perpetrated. I informed the acting Trustee of the plot which was laid, and intended on that day to be carried into execution ; and he engaged, without delay, to secure the gates and doors by strong locks, and to warn any one who should attempt to take forcible possession of the premises. When the parties found that their scheme had been disclosed, and that resistance was offered, they became very wroth, threatened to pull down the chapel, and commit other acts of violence ; but they saw, in the case of their deceased friends, that the law was stronger than they, and retired. A magistrate in the vicinity, hearing of this case afterwards, expressed his regret that an appeal had not been made to him at the time, saying that he would have made provision against the annoyance we had been called to resist. "The convicts," he observed, "were not Methodists, but nominal Churchmen ; it was therefore right that they should be interred in the churchyards of the parishes to which they belonged." In these calamitous times I never hesitated to preach obedience to the laws, according to the precepts of the New Testament, and to warn the people against the dangerous courses to which they were incited ; yet I was never interrupted in any of my night journeys across the moors, or in lonely roads.

Amidst all these perils and discouragements, we had a noble band of faithful men in the Circuit, who stood by the good cause of true religion, adorned it by their lives, and assisted to support and extend it in every possible way. Of this number were Mr. Sutcliffe, Mr. Walker, Mr. Haslam, Mr. Garside, Mr. Farnell, Mr. Riley, of Greetland, Mr. Walker, of Stainland, and many others, with their devoted wives. The greater part of these excellent people, if not the whole of them, are gone to their endless rest ; but their works follow them, and pleasant is the remembrance of their names and honourable doings.

In many respects this was the most agreeable Circuit to which I was ever appointed. Its limits were comparatively narrow; the preaching-places were contiguous; the congregations were good; the people were friendly; the Circuit-funds were liberally supported; we had a horse to carry us to the more distant places, and up the steep hills; and the country was populous, so that there was no lack of work. Generally speaking, I was able to devote the forenoon of every day to study; the benefit of which I greatly enjoyed, and I trust the congregations too; for I am thoroughly convinced, that, without diligent and sanctified study, no man can permanently appear with advantage in the pulpit. If

"Authors, before they write, must read,"

Ministers, before they preach, must read, and study, and pray. According to our Saviour, the "scribe" that "bringeth forth things new and old," is himself "instructed," and is possessed of a "treasure." But mental indolence accumulates no "treasure;" and the man who is not himself "instructed" can impart no instruction to others. It is not difficult for a man of ready utterance, with a good memory, to speak on religious subjects for three quarters of an hour, even with vehemence and apparent warmth; but to preach, so as to open the true meaning of Holy Scripture, and effectually to apply that meaning to the understandings and consciences of the people, that they may be convinced of the truth, and feel its power, is a very different thing. At Sowerby-Bridge I entered upon the study of Hebrew, that I might be the better able to understand and explain "the law and the prophets."

At the end of my first year in this Circuit, I attended the Conference in Liverpool; and on going into the Pitt-Street chapel in the evening, immediately after my arrival, I was astounded to hear the announcement made, without any previous warning, that I would preach there the next morning at five o'clock, the brother who was appointed to take the pulpit not having arrived. I dreaded the thought of preaching before Ministers who were older and wiser than myself; and returned to my lodging anxious and sorrowful. I went to bed, but sleep

departed from me ; a burning fever ensued, with an intolerable restlessness. I rose, left the house, and wandered all night by the side of the river, listening to the bells of the churches, seeking relief from the cool breezes, and dreading the service assigned me in the morning. As the hour of five o'clock approached, I began to wend my way towards the Pitt-Street chapel, anxious even to dejection, but praying for the help of the Holy Spirit. On entering the pulpit I saw a considerable congregation before me, and the front seats in the gallery occupied by Preachers, old and young. When I entered upon the service, a change at once came over my spirit ; my fears departed ; and I scarcely ever preached with greater freedom and comfort. When the service was ended, and I retired into the vestry, a respectable-looking man followed me, and, taking hold of my hand, declared with tears that, after a long season of penitential grief and sorrow, he had, while listening to the sermon that morning, found rest to his soul, a sense of God's forgiving love being shed abroad in his heart by the Holy Ghost given unto him. I need not say that we rejoiced together with a joy which a stranger does not intermeddle with. Mr. Alderman Bowers, of Chester, was present at this time ; and twelve months afterwards, when I was expected to leave Sowerby-Bridge, I received an invitation from the Chester Circuit, to be one of their Ministers the ensuing year ; that service having, as I was informed, made a favourable impression upon the Alderman's mind.

In this Conference two men appeared, who were objects of deep interest to many, as well as to myself ; although at that time I had only an inadequate conception of their talents and moral worth. The Revs. Richard Watson and Josiah Hill had for a few years been separated from their brethren, with whom they had been associated in evangelical labour ; and they were both now returned to a fellowship which past experience taught them highly to prize, and from which they never after departed. They sat in the same pew ; and many members of the Conference looked at them with a deep feeling of thankfulness, that men so gifted, and in every respect so inestimable, were again in their right place, and restored to their proper work as Meth-

odist Preachers. Yet at that time Mr. Watson's extraordinary abilities both as a preacher and a writer were but partially developed. To him it was the commencement of a brilliant career.

This was the last Conference that Dr. Coke attended. He had then set his heart upon the formation of a Methodist Mission in India. Many of his brethren attempted to dissuade him from his purpose, thinking the enterprise too difficult for him at his advanced period of life ; but he was deaf to all their entreaties. "I live only for India," was his reply to every adverse suggestion ; and, bursting into tears, he said, " If you will not let me go to India, you will break my heart ! " He did embark for India some months afterwards, accompanied by a band of faithful men, and died on the voyage. But the scheme which he had formed did not die with him. The Mission which he had planned was carried into practical effect, and has been followed by blessings innumerable and lasting. He was low in stature, ardent in his temperament, for many years the right-hand man of Mr. Wesley, liberal in the application of his property to religious purposes, full of godly zeal, and half a century in advance of the generality of his contemporaries in respect of Missionary enterprise. He gave his property and his life to Methodism, especially its Missions, of which he may be justly regarded as the founder, the patron, and the director till the time of his decease. Few men connected with Methodism are entitled to higher esteem, although Dr. Pusey in one of his publications has declared that Dr. Coke was " an ambitious and worldly-minded man ; " apparently unmindful of the inquiry, " Who art thou that judgest another man's servant ? To his own master he standeth or falleth."

Dr. Coke crossed the Atlantic Ocean eighteen times for the advancement of the cause of Christ ; and with a reference to these his evangelical wanderings I heard him repeat, with inimitable pathos and effect, the fine lines of the poet Thomson ; substituting, however, the word " Providence " for " Fate : "—

" Should Fate command me to the furthest verge
Of the green earth, to distant barbarous climes,

Rivers unknown to song ; where first the sun
Gilds Indian mountains, or his setting beam
Flames on the' Atlantic isles ; 'tis nought to me :
Since God is ever present, ever felt,
In the void waste, as in the city full ;
And where He vital breathes, there must be joy.
When e'en at last the solemn hour shall come,
And wing my mystic flight to future worlds,
I cheerful will obey."

When this devoted man left England for India, it was felt that other efforts ought to be made for the support of the Missions of which he had hitherto sustained the main charge. The expense connected with them had been met by a public collection made once a year in the Methodist places of worship, by the private resources of Dr. Coke, and by subscriptions, which he obtained from persons of wealth, upon whom he was accustomed to wait, in all parts of the kingdom. The projected Mission to India was expected to incur a large additional outlay, and the personal services of the Doctor, as a collector, were now withdrawn. In this new emergency the Methodists of Leeds set an example to the whole Connexion, by organizing a Society for the District to which they belonged, for the purpose of setting forth the claims which the Methodist Missions had upon the public countenance and support, and of thus securing the requisite pecuniary supplies. They found an additional reason for this movement in the fact, that the Independents of that town had lately formed an association in aid of what was then called "The Missionary Society," to which several Methodists had given their adhesion as regular subscribers, under an apprehension that they were contributing to the support of the Missions belonging to their own denomination, being misled by the ambiguity of a name.

The projected Methodist Missionary Society was formed at a public meeting which was held in the Leeds Old Chapel in the afternoon, on the sixth of October, 1813 ; the Rev. James Buckley, of the Wakefield Circuit, having delivered an introductory sermon at Armley, in the preceding evening, on Isaiah lv. 9-11 ; and the Rev. Richard Watson another in the Albion-Street chapel, in the forenoon of the day of the meeting, on

Ezek. xxxvii. 9. The Rev. Richard Reece preached in the evening of the same day in the Old Chapel, on Psalm lxxiv. 20. In the Report of the Jubilee of the Methodist Missionary Society it is erroneously stated that the sermon at Armley was preached by the Rev. Samuel Bradburn, who was then in London, enfeebled by age both in body and mind. The mistake is the more remarkable, as Mr. Buckley's sermon was published in the *Methodist Magazine*, with a statement of the occasion upon which it was delivered. At all these interesting services I was present, with the exception of that at Armley. When Mr. Watson concluded his very eloquent and impressive sermon, Mr. Atmore, beside whom I was sitting, whispered in my ear, "Bradburn could never equal this;" referring particularly to the substance of the sermon; for there was reason to believe that Mr. Bradburn's manner would have produced a deeper impression upon the people.

There has been some difference of opinion as to the party who first suggested these arrangements, but this honour has generally been awarded to the Rev. George Morley, who was then stationed in the Leeds Circuit. No doubt, however, can be entertained respecting the guiding spirit that directed the whole proceeding; bearing as it does the distinct impress of the mind and heart of Jabez Bunting, who was then also stationed in Leeds.

The Committee who arranged the business of the public meeting were eminently practical men. They prepared seventeen resolutions, all of which were to be moved and seconded, not with the expectation that thirty-four speeches were to be delivered, but that as many men as possible should be publicly pledged to support the sacred cause. One of these resolutions was entrusted to me; but having never seen a Missionary meeting before, I really knew not what to say, for preceding speakers seemed to have exhausted the entire subject; and as the time for the announcement of my name drew near, I became very uneasy, and anxiously endeavoured to discover some means of getting out of the difficulty. At last an expedient presented itself to my mind, which answered admirably. When called upon to move my resolution, I rose and stated, that a month

hence it was intended to hold a Missionary meeting at Halifax the head of the District to which I belonged ; and on that occasion I pledged myself to express my views on the important subject of Missions to the heathen, in favour of which I had a deep feeling. This statement was received with marked satisfaction ; and I sat down with more honour than I had any right to expect.

One thing I observed in the Leeds meeting, which I have often thought of since. Mr. Thomas Thompson, of Hull, a Local Preacher, a banker, and a Member of Parliament, occupied the chair. When he addressed the meeting, though his thoughts were weighty, and his expressions correct, he occasionally hesitated, the right word not always presenting itself to his mind ; but at the close of the meeting, when he engaged in prayer, he expressed himself with fluency and power. I immediately came to the conclusion that this excellent man was more accustomed to address his Maker in prayer, than the senate in set speeches. When upon his feet, like Moses, he was “not eloquent,” but upon his knees in prayer his thoughts and expressions flowed in a strong and limpid stream. How far this is true of other senators, it is not for me to say.

At Halifax, a bookseller, Mr. Edwards, had a fine collection of old theological works, to which I paid as many visits as were at all compatible with the claims of my wife and infant son ; and when it pleased God, at the same place, to bless me with a daughter, from my heart I thanked Him for the boon, and resolved, as in duty bound, to subordinate my intellectual cravings to the interests of my growing family.

During these two anxious but happy years, I read nearly seventy volumes ; among which were Milner’s Answer to Gibbon ; Dick’s Essay on the Inspiration of Scripture ; the Sermons of South, of Styles, of Ogden, and of Jeremy Taylor ; Horsley’s Tracts against Priestley ; Graves on the Pentateuch ; Apthorpe’s Discourses on Prophecy ; Chandler’s Life of King David ; Good’s Translation of the Book of Job ; White’s Bampton Lectures ; Jeremy Taylor’s Life of the Holy Jesus ; Cicero’s Orations ; Colman’s Terence ; Street’s Version of the Psalms ; Burnet’s History of his own Times ; Barron’s Lectures on

Rhetoric and Logic ; Skelton on Deism ; Goodwin's Redemption Redeemed ; Leland's View of the Deistical Writers ; Burton's Anatomy of Melancholy ; Butler's Analogy ; Pope's Works ; Rowe's Translation of Lucan's Pharsalia ; Pitt and Warton's Virgil ; Cowper's Poems.

During the first twelve months I spent at Sowerby-Bridge, I lived in habits of intimacy with Mr. Bunting, then at Halifax. I often heard him preach, and availed myself of every opportunity for being in his company ; and from his sermons and conversation I received many lessons which to me have been of inestimable benefit. He was an instructive companion, willing to communicate his stores of correct thought, and one of the best preachers of his age. He was not prompt in company to obtrude his opinions upon the attention of others, but might be profitably drawn out by suitable questions modestly proposed.

While I had the charge of the Sowerby-Bridge Circuit, I could not forbear to cherish a lively interest in the case of the Local Preachers, especially those of them who were young in years, and therefore young in their work ; remembering especially the disadvantages under which I had myself laboured in early life. Recollecting, also, that there were persons of property in most of our congregations, who were benefited by the labours of these devoted men, I appealed to their generosity, and succeeded in obtaining a valuable library for the use of the brethren just mentioned, especially Commentaries on the Holy Scriptures, the benefit of which was alike enjoyed by them and by their hearers.

Among the promising young men then resident in the Circuit was the late Samuel Broadbent, who afterwards proved himself to be one of the most laborious and self-denying Missionaries of modern times. I heard him preach his trial sermon, and placed his name upon the Circuit-plan. When, at a subsequent period, he was examined at the Leeds District Meeting, as a candidate for the Itinerant Ministry, and offered his services as a Missionary to the heathen, Mr. Walter Griffith, the Chairman, inquired whether or not his father was willing that he should go abroad. His answer was, " My father says, that to part with me will be a great and painful sacrifice ; but while he feels it

his duty to pray for the conversion of the heathen, he does not see with what consistency he can withhold his son, when God calls him to carry His Gospel to the countless multitudes of those unhappy people who are perishing for lack of knowledge : " an answer which it will be well for parents in similar circumstances to ponder ; and which candidates for the ministry will themselves do well to consider. There may be cases in which parental authority may be lawfully pleaded as a reason why a young minister should confine his labours to his native land ; but it may be fairly doubted whether this excuse will in every case avail before the judgment-seat of Christ. When He said to St. Paul, " Depart ; for I will send thee far hence unto the Gentiles ; " would that holy Apostle have dared to say, " I decline the service in deference to the wishes of my father and mother ; but I am willing to preach to my countrymen in my native land ? " When St. Peter urged creaturely considerations in opposition to the purposes of God, which involved pain and sorrow, Jesus said to His erring disciple, " Get thee behind Me, Satan : thou art an offence to Me : for thou savourest not the things that be of God, but those that be of men. " To a man who pleaded for delay, that he might bury his father, Jesus said, " Let the dead bury their dead ; but go thou and preach the kingdom of God. " Samuel Broadbent not only obeyed the call of God, but after a long life spent in the Gospel field, both abroad and at home, had the honour and gratification of seeing the same spirit in his son, who, in this respect, has entered into the labours of his father.

More than twenty years after I had left this Circuit, I went during a Leeds Conference to preach at Sowerby-Bridge on a week-night ; and after the service, while I was sitting alone in the waiting-room of the railway-station, intending to return to Leeds by the next train, a plain but decent-looking woman came within the door, and stood there for some time, looking earnestly at me ; and then said, with every indication of grateful feeling, " Many years ago you prayed with my mother, when she was dying. " That simple salutation spoke volumes to my heart. I felt that whatever had been the effect of my sermon that evening, I had not come to Sowerby-Bridge in vain. Visits

to the sick are remembered on earth, and no less in heaven. May I never loiter in the fulfilment of this important duty! Anxious families surrounding a sick-bed are often susceptible of deep religious impressions, as well as the sufferer whose death is hourly expected. After the lapse of several years, this good woman came to acknowledge what she regarded as an act of kindness to her dying mother.

CHAPTER IX.

WAKEFIELD (1814)—CONTROVERSY WITH A DISSENTING MINISTER ON THE "FIVE POINTS"—JOHN GOODWIN : MISREPRESENTED BY BISHOP BURNET AND AUGUSTUS TOPLADY—LIFE OF JOHN GOODWIN—DR. ADAM CLARKE'S MINISTRY—NOTICES OF MR. BRADBURN—ADDITIONS TO LIBRARY—COURSE OF READING—SHEFFIELD (1816)—PROSPERITY OF THE CIRCUIT—ROUTINE OF LABOUR—WORTHIES—SUB-SECRETARY OF THE CONFERENCE (1817)—REV. EDWARD HARE—REVIVAL OF RELIGION AT SANCTON—ROBERT HALL—DR. OLINTHUS GREGORY.

BY the Conference of 1814 I was removed from Sowerby-Bridge, and appointed to the Wakefield Circuit, under the superintendency of the Rev. Robert Newton. Taking leave, therefore, of my friends with whom I had spent two happy years, I repaired with my wife and two children to my new field of labour. Wakefield at that time was a genteel and comparatively quiet town, distinguished by its corn and cattle market, but free from the smoke and din of factories and railroads, which have since greatly changed its general appearance.

Our Society in the town at that time was highly respectable, containing many persons of wealth, intelligence, and public influence ; such as Mr. Holdsworth, Mr. Walton, Mr. Colvard, Mr. Swallow, Mr. Spicer, Mr. Robinson, Mr. Clarkson, and many others. The chapel in Wakefield was in a good situation, and well attended. The people had been accustomed to an enlightened and instructive ministry, some of the ablest men in the Connexion having been stationed there ; and they had then in Mr. Newton one of the most popular preachers of the age. If listening to the sermons of Mr. Bunting in Halifax had stimulated me to use all requisite care in the preparation and delivery of my sermons, motives equally powerful were brought to bear upon me in my new situation. In Wakefield I occupied the house which Richard Watson had just vacated, and stood in pulpits where he had been accustomed to stand during the

two preceding years. With such a predecessor as Mr. Watson, and such a colleague as Mr. Newton, I felt that it was no easy matter to meet the expectations of the people who thronged our places of worship.

The Wakefield Circuit was not one of excessive labour. To the villages in the immediate neighbourhood of the town we could walk with ease ; and to the more distant places we had an aged mare to carry us ; and she had been so long accustomed to visit them, that she knew them all as well as the man whom she carried on her back. If any one attempted to force her beyond the well-known house and stable, she offered a firm resistance, and pertinaciously disputed the matter with him. She was willing to do the duty of the Circuit, but nothing more.

Our congregations generally were good ; and although they had been accustomed to a ministry of the highest order, they were not fastidious, but loved the truth, and received it with cordiality when it was presented to them with simplicity and earnestness. They attached more importance to power than to ornament ; so that to preach to them was an agreeable duty.

A few years before my appointment to the Wakefield Circuit, Mr. Bradburn was stationed there ; and, as it might be expected, he left a deep impression of his genius, wit, and extraordinary powers as a preacher ; and many things I heard concerning him, which it is not easy to forget. In the town of Wakefield he was greatly annoyed by a set of singers, who introduced tunes which he felt to be utterly unsuitable in the worship of God, and who persisted in calling to their aid on the Lord's day persons of lax morals. These evils he laboured for some time to remove, but without success ; so that he deemed it necessary to adopt more decisive measures : for he was not a man whom light difficulties could discourage. On going into the pulpit, therefore, on a week-night, he said to the congregation, " You are, perhaps, surprised to see the singing-gallery empty. The fact is, I have nailed up the door. I have borne with those fellows long enough, and am resolved to bear with them no longer. They shall either conduct the singing in a manner

different from what they have done, or they shall not conduct it at all."

He also wrote a preface to a small collection of hymns for the use of the Methodist Sunday-school in Wakefield, in which he speaks in terms of strong censure of such evils as have been just mentioned. When he saw ungodly and immoral persons leading the devotions of worshipping assemblies, singing the praises of God in a theatrical manner, and uttering with their lips sentiments which were perfectly alien from their hearts, he said he could scarcely forbear to address them in the language of Lord Roscommon :—

“Ye dragons, whose contagious breath
Peoples the dark retreats of death,
Change your dire hissings into heavenly songs,
And praise your Maker with your forked tongues.”

He expressed a hope that Sunday-schools would improve the congregational singing in our chapels. This ingenious and characteristic preface was inserted in the *Methodist Magazine* in the year 1868.

When conducting the lovefeasts in the Circuit, he found that the people had acquired a habit of occupying nearly half of the time in singing ; every person giving out one or two verses of a hymn before he related his religious experience. Wishful to put an end to the practice, when holding one of these religious services at Rothwell, he said that he would himself give out a verse or two occasionally, and requested the people to confine themselves to a simple relation of the Lord's dealings with them in the matter of their personal salvation. When he had spoken to this effect, a man more bold than discreet immediately rose, and gave out two lines of a hymn, expecting the people to unite with him, in defiance of the preacher. They, however, sat still, and left him to sing his stave alone ; and as his voice was not very harmonious, Mr. Bradburn coolly looked at him when he had done, and said, “If a man would not come out of a red-hot oven to hear you sing, he would deserve to be burnt to death.” Not another word was requisite. No one after this offered to offend in the same manner ; and we may safely say,

that the man himself never forgot either his indiscretion or the penalty that followed.

During the first year of my residence in Wakefield I was drawn into a public controversy which excited some attention at the time in that part of the country. A Dissenting Minister, a few miles distant, who assumed a high tone of authority in theological matters, and had previously rendered himself offensive to his Methodist neighbours, printed a sermon on occasion of the death of a good woman belonging to his congregation, containing strong censures upon all who held the Arminian tenets in opposition to those of Calvin; describing their literature in terms of contempt, and extolling the writings of men who held the opposite views. In his estimation, Calvin's theory of absolute and unconditional election and reprobation was orthodoxy, and the opposite theory of Arminius he declared to be a "heresy." The sermon, however, contained indubitable evidence that the author had only a very limited acquaintance with the subjects on which he expressed his opinions with such confidence, and in such offensive terms.

His text was, "These all died in faith," (Heb. xi. 13,) which refers directly to Abraham, Sarah, Isaac, and Jacob. To "die in faith," the author said, was to die in the belief of "the doctrines of faith," which he described as the doctrines of Calvinism; the persons spoken of in the text, he said, "found those doctrines in the Holy Scriptures," believed them upon Scripture authority, and both lived and died in that belief. Before these statements can be received, there are serious difficulties that require solution. First, how Sarah and the three patriarchs of the Hebrew nation could read the Scriptures many ages before the Scriptures were written? Secondly, how it can be known that these distinguished personages, having read books which did not exist, gave a Calvinistic rather than an Arminian interpretation to those parts of them which relate to election and reprobation? Thirdly, how it is known that the whole of them actually died, as well as lived, in the belief which is here assigned to them? The sermon contained other positions quite as difficult as these. President Edwards, it was said, wrote his book on the Human Will in answer to Mr.

Fletcher's "Checks to Antinomianism." But if so, Edwards wrote that metaphysical volume in his grave; for he died some twelve or fourteen years before Mr. Fletcher penned a single paragraph of his "Checks." The author was not more fortunate in his attempts to define the Calvinistic and Arminian tenets than in his statement of facts. The sermon was indeed a singular composition, unique in its kind, replete with censoriousness, pretension, and absurdity.

The temptation to enter the lists with this assailant was too powerful for me. No provocation had been given him; his attack upon his Arminian neighbours was perfectly gratuitous; I therefore accepted his challenge, in defence of my own people, attempting to show that he had grossly misrepresented their tenets, and that in undertaking to "grapple with the difficulties of the quinquarticular controversy" he was manifestly going out of his depth. He did not like to yield, after he had assumed so high a tone of authority. Four pamphlets were published on each side; and after two attempts to defend his sermon, he retired, and allowed me to have the last word. This controversy bore too much the character of a personal altercation. My object was not to assail the Calvinistic tenets, but to show that the man who had made such statements concerning Sarah and the patriarchs of the Jewish nation was not authorized to dogmatize on some of the most difficult questions in Theology, and to speak contemptuously of divines, many of whom were incomparably wiser than himself. I wished to give my opponent a lesson of self-knowledge, in the hope that he would be less pugnacious than he had been. That I was successful I will not affirm; but he certainly ever after kept the peace with those who differed from him with respect to "the five points." The pamphlets which I then published contain passages which I should not now either write or commit to the press. My opponent in this controversy was not faultless, nor was I unblamable. We neither of us, to say the truth, exemplified the "meekness of wisdom" which an Apostle has recommended.

From the beginning of my religious course I had taken an interest in the questions relating to predestination, election,

reprobation, the extent of Christ's redemption, the freedom of the human will, and the perseverance of the saints, as I found them discussed in the writings of Mr. Wesley and Mr. Fletcher ; and the controversy in which I was now engaged gave a bias to my mind, such as I never felt before, and led me to investigate the rise and progress of the disputes concerning them both in this country and in Holland. John Goodwin I found to have been one of the very ablest advocates of the universal redemption of mankind, and of the other points connected with that great doctrine. I had read with profound admiration his treatise on Justification, and his "Redemption Redeemed." They were quite equal, I thought, to the ablest theological works that ever came under my notice ; and I felt curious to know something of the personal history of a man so distinguished by the extent of his reading, his Biblical scholarship, and his unrivalled power in argument. But no biographical account of him could I anywhere find, nor any complete list of his writings. Brief notices of him I occasionally met with ; but nearly the whole of them placed him in a most unfavourable light, and indeed made him little better than a monster in a human form : yet this view of his character I could not at all reconcile with the learning, sobriety, and fine temper which pervaded those of his writings that came under my observation. At this time Walter Wilson's "History and Antiquities of Dissenting Churches" made its appearance, with a short but fair and candid account of this distinguished man. This record encouraged me to make further inquiries on the subject ; and I soon perceived that his history was intimately connected with the civil, ecclesiastical, and Theological affairs of this country at one of the most stirring and eventful periods :—the time of Charles the First, of the Long Parliament, the Commonwealth, and the Restoration. I was thus drawn, almost imperceptibly, into an extensive course of reading on all these subjects, hardly knowing to what it would ultimately lead ; and I really became more familiar with the leading statesmen and ecclesiastics of that distant period than I was with the public men of my own time.

That course of reading on which I had now entered issued in

the publication of a volume which I shall hereafter have occasion to mention ; and the researches which led to this result gave a settled character to my thinkings concerning civil and ecclesiastical polity, the extent of Christ's redemption, and the nature of God's decrees relative to the salvation of mankind, from which I have never seen reason to depart, and which are likely to remain with me to the close of life. By keeping John Goodwin in my mind whenever I went into an old book-shop, and in reading contemporary authors, and authors who treat of his time, I was surprised at the amount of information that I was able to collect respecting a man whose history seemed to be involved in impenetrable mystery, and whom men differing on almost every other subject had united to revile. In the prosecution of these inquiries I was astonished to find how often writers copy from one another without inquiry, improve upon one another's mistakes and misrepresentations, so as grievously to mislead their unsuspecting readers. They are often the most confident when they are the deepest in error. Two flagrant offenders in this way I found in Bishop Burnet and the late Rev. Augustus Toplady. The Bishop, in sheer ignorance, ascribes to John Goodwin the principles of the Fifth Monarchy men, which he strenuously opposed ; and Toplady, improving upon the Bishop's mis-statements, ascribes to Goodwin the practical exemplification of those principles, against which he lifted up the voice of earnest and solemn warning, as being sinful in the sight of God, and immoral in the estimation of wise and good men.

The Bishop's account is throughout a direct and scandalous untruth, the publication of which can admit of no excuse. It is not only at variance with truth, but directly opposed to it ; and Toplady, assuming Burnet's statements to be correct, has adopted them as the basis of various charges of his own invention, attempting to make it appear that John Goodwin was a fool, intimately connected with a body of fanatics, the leaders of whom expiated their crimes at the gallows. Thus the gossiping prelate and the unscrupulous predestinarian united to vilify a man into whose history and character they did not think it worth their while to inquire. In this manner history

and biography have too often been written ; their authors being more anxious to interest their readers by startling narratives, than by a record of that which is strictly and literally true. If we believe them, their favourite characters are examples of every perfection ; and the men whom they happen to dislike are monsters either of wickedness or of folly. Burnet, it would appear, heard some vague statements concerning Goodwin and the Fifth Monarchy men, and without inquiring whether they were true or false placed them upon record as historic facts, which others have blindly repeated.

My greatest difficulty in writing the Life of Goodwin arose from the fact, that, like his distinguished contemporary, Milton, he published a defence of the execution of his unfortunate king, Charles the First, and was therefore exempted from the Act of Indemnity, which was passed at the time of the Restoration. This I could not but regard as a serious blemish in his character, yet admitting of considerable extenuation. Had he lived in our own times, when all classes of people enjoy equal liberty, there can be no doubt that he would have been as loyal to the reigning sovereign as any subject in the realm ; but it was his misfortune to live in times when Episcopalians claimed it as their right to cut off the ears of their ecclesiastical opponents, to brand them on the cheek with a red-hot iron, and confine them for life in horrible dungeons ; when the rival sect of the Presbyterians contended that what they deemed incorrigible heresy should be punished by fines, whipping, imprisonment, hanging, and even burning alive ; and when both these formidable bodies clamoured for the restoration of the King, after he had made unsuccessful war upon his own subjects, hoping that he would secure to them the exercise of their intolerant claims ; which, so far from being matters of mere theory, were known to be matters of undeniable fact. Presbyterianism had burned Servetus in Geneva ; it had deprived the Dutch Arminians of their pastors, whom it sent into exile, and closed their places of worship ; it afterwards hanged the Quakers in New England ; and would certainly have done the same in old England, but for the parties

whom Goodwin and Milton defended. These men intended to secure for British subjects both civil and religious liberty ; but the means which they adopted were politically and morally wrong, though approved at the time by generous men, of powerful and cultivated intellect ; for such unquestionably were John Goodwin, John Milton, John Canne, and John Owen, who all took the side of Cromwell and his associates in those calamitous times.

While I was in the Wakefield Circuit, I had a favourable opportunity for hearing from Dr. Adam Clarke a sermon, which might be considered a specimen of his ordinary ministry. I had heard him at the Sheffield Conference in the year 1811, and again in Liverpool, in 1813 ; but on both these occasions he preached by appointment on the being of a God ; in the one case urging the *à priori* argument, and in the other the argument *à posteriori* ; so that the sermon in neither case could be regarded as an example of evangelical preaching in the usual sense of that term. I went, therefore, with great eagerness to Holbeck, near Leeds, where he was to preach in the forenoon of a week-day, at the opening of a new chapel. His text was, 2 Peter i. 4 : “ Whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust.” A sermon on this text he afterwards published with other valuable discourses. When I heard him, he took considerable pains in explaining the principal terms that occur in the text ; and then proceeded to defend at large the doctrine of salvation from all sin, and of entire sanctification to God ; showing that an adequate provision for this is made by the sacrifice of the cross, and the gift of the Holy Spirit. Christians, rightly apprehending the promises of God, and trusting in Him for their fulfilment, are purified from all the evils of their fallen nature, and made partakers of His holiness. He stated that so perfect was his conviction of the truth of this doctrine, arising from the study of the Holy Scriptures, that he should never change his opinion unless a miracle were wrought to convince him that he was in error. At the close of his sermon he observed that the Methodist

Preachers are now almost the only men in the world who, statedly and of set purpose, maintain this great privilege of the Christian dispensation; and then added, "If your collection this morning be a scanty one, I shall say that this great and glorious truth meets with a cold reception among the Methodists at Holbeck." The people, on hearing this, looked significantly at one another, and seemed to feel that they were pledged to a more than ordinary exercise of liberality. But at that time the Methodist congregations in general were not accustomed to give as liberally on such occasions as they have more recently been.

I often heard Dr. Clarke afterwards, and observed that his manner in the pulpit was simple and unostentatious. He used little action; the tones of his voice were natural, and strongly indicative of earnestness and sincerity; his diction was plain, lucid, and energetic. As to their form, his sermons were expository and argumentative, and his applications singularly varied and powerful. He dwelt mainly upon the great truths of the Gospel, and his manner of treating them was always interesting and instructive. He never failed to rivet the attention of his hearers, and he never wearied them by the immoderate length of his discourses. I always admired him as a noble specimen of a Methodist Preacher. For his brethren in the ministry he manifested a sincere respect, and was jealous for their honour. I once heard him say in the pulpit, when preaching on a public occasion: "There are men who say that we preach justification by the merit of good works. They lie, and they know they lie."

At this time, Mr. Bradburn was hastening to the end of his brilliant career. He was in a state of decay both in body and mind, so as to be only a shadow of the man he had formerly been. His utterance and his intellect became feeble, his memory failed, and his ministry was unable any longer to sustain the high character that it had formerly borne. He expired in London, July 26th, 1816. With the young Preachers he was a special favourite; his unrivalled eloquence, and the innate kindness of his heart, commanded their ceaseless admiration. At the annual Conferences we used to gather round him, and request

him to preach as often as possible ; and with these requests he was never loth to comply, for he evidently enjoyed his pulpit labours. He would willingly take an appointment, on a week-night, in a village near the Conference town, accompanied by a band of young men, whose hearts clave to him as a father, a friend, and a model preacher, except in the occasional sallies of his exuberant wit. I have heard him in the Conference refer, in a tone of meekness and regret, to those unhappy occurrences which at one period of his life subjected him to an act of discipline from his brethren.

He was a noble specimen of human nature, and a fine example of the power of religion in its Methodistic form to elevate men from humble life to respectability and usefulness. The son of a common soldier, he was born at Gibraltar, and there in childhood received the only formal education it was his privilege to enjoy. He was sent to a school, the terms of which were one penny a week. The fee being raised to three halfpence, and the parents not being able to bear the additional charge, the hopeful pupil was kept at home, and left to acquire knowledge as best he might. He was at length bound as an apprentice to a shoemaker in Chester, where he was made a partaker of the converting grace of God, by which his intellect was thoroughly awakened, his heart was bent upon advancing the cause of Christ in the world ; and in this manner he became one of the most remarkable of the self-made men of Methodism ; or rather, by God's blessing upon his own industry, he became not only an able theologian, but one of the best preachers in England. His sermons were as excellent in respect of their matter and substance, as they were effective in the delivery. Nature made him an orator, but hard study made him a correct thinker and speaker. While I write this, (in 1870,) two daughters of this gifted man survive, interesting relics of a former age, both of whom, though far advanced in years, present unmistakeable indications of their father's genius and spirit. Respect for his memory, as well as for their own excellencies, has procured for them generous and sympathizing friends. They are duly alive to the just honour of their noble-minded father, and have therefore been deeply grieved at the exagger-

tions and misstatements which have appeared in a recent biography of him.*

The truth is, that the gossips of Methodism have been busy for more than half a century in "hearing and telling some new thing" respecting this extraordinary man, illustrative of his genius, wit, and eccentricity; and as an unavoidable consequence of frequent repetition, especially by persons who never saw Mr. Bradburn, and who therefore know nothing of him except by hearsay, things are ascribed to him which are directly untrue. His private diary, which still exists in his own handwriting, and which was in my possession for many years, proves undeniably that he was a devout and conscientious man, who maintained fellowship with God by humble and earnest prayer; but in that document he owns that there were times when his intellect had lost its balance. Through life he was exercised by poverty, often acknowledging his embarrassments, and the seasonable supply of money which he received from wealthy friends. The reason is, that with a scanty income, he possessed one of the most generous hearts that ever beat in a human breast. He could keep no money in his pocket while he saw men, women, and children in a state of destitution. His mind was thoroughly upright and truthful; and oftener than once he administered an effectual rebuke to persons of humble origin who affected gentility of descent. In one word,

"He was a man, take him for all in all,
We ne'er shall look upon his like again."

Through the prudent economy of my ever-faithful wife, I was able to make some important additions to my library when resident in Wakefield. Mr. Hurst, a bookseller in that town, had a large stock of valuable works; and not a few of them were lawfully transferred from his shelves to my own. During the first year of my residence here, I read with care nearly sixty volumes; including the works of John Howe; Paley's *Evidences of Christianity*; the Works of the Rev. William Jones,

* This last remark appears to have been penned under some misapprehension. Addressing the author of the Biography in question, in a letter, a portion of which has been made public, one of Mr. Bradburn's daughters says, "I thank you *greatly* for almost all you have published. . . . I should rejoice to assist you in your second edition."—Ed.

of Nayland; Andrew Fuller's Sermons; Whitby on the Five Points; Sellon on General Redemption; Symmond's Life of Milton; Burigny's Life of Grotius; Milton's Prose Works; Leland on the Necessity and Advantages of the Christian Revelation; Dugald Stewart's Elements of the Philosophy of the Human Mind; the Works of Bishop Hopkins; M'Crie's Life of John Knox; Goodwin's Exposition of the Ninth Chapter of the Epistle to the Romans; Fitzosborne's Letters; Bird's Fate and Destiny inconsistent with Christianity; Blayney's Translation of Jeremiah; Goodwin on Justification; Pierce's Divine Philanthropy defended; Wakefield's Memoirs; Fletcher's Purple Island; Tooke's Diversions of Purley; Faber on the Operations of the Holy Spirit; Horsley's Translation of the Book of Psalms; Francis's Horace; Gilpin's Lives of Latimer, Gilpin, and Cranmer. From this time I ceased to keep an exact record of the books I read; but never diminished the amount of my reading at any subsequent period of my life.

At the Conference of 1816, I left Mr. Newton and my kind friends in Wakefield, and removed with my wife and children to the Sheffield Circuit, where I was placed under the superintendency of the Rev. Thomas Kelk, with the Revs. John Brownell and John Davis as my other fellow-labourers. They were all good and faithful men, and we spent a year together in perfect peace and harmony. Mr. Kelk was advanced in years, but was still able and willing to work in the vineyard of his Lord. He was an impressive and useful preacher. Mr. Brownell had spent some years as a Missionary in the West Indies, and had endured there, as a friend of the Negro race, not only reproach, but personal violence and injury. He was a good preacher and pastor, and a friendly colleague. Mr. Davis was also friendly and agreeable. His sermons were brief, pertinent, pointed, and edifying. During my second year in Sheffield, Mr. Brownell took the office of Superintendent, and Mr. Robert Wood was added to our number. He was then in all the vigour of his youthful manhood; was the popular man in the Circuit; and deserved all the popularity that he enjoyed. He was active, intelligent, and friendly; and his preaching was lively, instructive, and powerful.

We had three chapels in the Circuit-town, all of which were well attended ; one in Carver Street, another in Norfolk Street, and a third in Bridgehouses. The Circuit was very extensive, embracing a large number of country places, where we had considerable Societies and congregations. The Local Preachers were a numerous body, able and willing to work ; and two horses enabled the Travelling Preachers to visit the distant villages and hamlets on the week-nights with regularity and comfort. The Societies were in peace, and the work of God steadily advanced in almost every place. Two new chapels, of respectable dimensions, were erected during these years ; one at Thurgoland, and the other in Ecclesfield ; and were with joy consecrated to God, as places of Christian worship and of evangelical instruction.

In the Sheffield Circuit at this time there were several persons of established character and tried fidelity connected with Methodism, whose names ought never to be forgotten by those who have entered into their labours. Among these I particularly remember Mr. Holy, Mr. Beet, Mr. Smith, Mr. Fentem, Mr. Owen, Mr. Jones, Mr. Barlow, Mr. Vickers, Mr. Branson, Mr. Chambers, Mr. Newton, Mr. Fawley, Mr. Longden, Mr. Eyre, and Mr. Furness. Several godly women, also, rendered essential service to the good cause, as the leaders of classes, and examples of Christian order. Of this number were Mrs. Barber, widow of the Rev. John Barber, Mrs. Harwood, and Mrs. Holy. They resembled the pious women mentioned in the New Testament, who helped the Apostles in their evangelical labours, and were faithful witnesses for Christ.

A pithy saying was reported in Sheffield, as having been uttered when the Carver-Street chapel was in the course of erection, which is worth remembering. A Quaker passing by, and seeing the workmen employed, observed that the Methodists were building another "converting furnace:" an expression which in that town and neighbourhood has a special significancy, "converting furnaces" being the well-known name of the furnaces in which iron is converted into steel. Hitherto Methodist chapels have been "converting furnaces ;" and it is hoped they will retain this character in perpetuity. If ever they cease to

be such, Wesleyan Methodism will become extinct ; for its institutions are only adapted to a converted people. Persons who are in an unconverted state, whether they have the form of godliness or not, will never maintain with regularity either the weekly class-meeting, or the quarterly love-feast. The interest of these services is kept up by those who are “turned from darkness unto light, and from the power of Satan unto God,” and by them only. Men who know not the Lord as the God of their salvation can never “declare what He hath done for the souls” of His believing people.

At the village of Dore, where we had a preaching-place, I went to see a man who was said to be in the hundred and seventh year of his age. It was a warm day in the month of June ; and I found him sitting as near the fire as he could, and yet scarcely able to preserve the proper heat of his body. He told me that his business was that of a weaver ; that he had worked hard in the course of his life ; having provided for his wife and their twelve children. He had a profusion of white hair upon his venerable head, and forcibly reminded me of what we may suppose the aged men were in the patriarchal times, before human life was reduced to its present span. With an intellect impaired, and his senses blunted, he was waiting for his change, an affecting proof that man is not destined to a permanent residence upon this earth. Happy day, when the body of our humiliation, which now presses down the mind, shall be fashioned like unto the glorious body of the Son of God, which knows neither infirmity nor decay, and lives in ever-during bloom !

One Sunday, when I was in the Sheffield Circuit, I preached three times, administered the Lord’s Supper, travelling also many miles on horseback upon a difficult and unfrequented road ; and was then earnestly pressed to take the pulpit a fourth time. To this request I acceded, but not under the influence of the motive which was urged by one of the friends, who said, “Do preach to us again. Remember,

‘The rougher our way,
The shorter our stay.’”

I thought this friend might regard the shortness of my "stay" in this world rather desirable than otherwise, but my wife and children would view the matter in a different light. I did, however, preach a fourth time, and then rode home some eight or ten miles, weary enough, and with an aching head. This was the hardest day's work I ever had as a Methodist Preacher. My first sermon on that day was delivered in the Norfolk-Street chapel in the morning; my second, with the Lord's Supper, at Hallam, in the forenoon; my third and fourth at Bradfield in the afternoon and evening. To the mind such labour is rest. It is the body only that fails under the exertion.

The Conference of 1817 was held in Sheffield; and as the Rev. Edward Hare, who for some years had sustained the office of Sub-Secretary to that body, was disabled by illness, I was appointed to take his place. Mr. Bunting was then the Secretary to the Conference, and at his request this appointment was made; not because of any aptitude for business that I possessed, but because of some literary habits which my Wakefield pamphlets were thought to display. This office, which was imposed upon me for several years, I found to be very onerous, because of the amount of writing that devolved upon me. It occupied a full month every year.

Mr. Hare never returned to his desk in the Conference, but died of consumption in the course of a few months. His death was a great loss to the Connexion; for he was a man of rare endowments, possessed of great mental vigour, acuteness, and activity, and not discouraged by any amount of either physical or mental labour. To the doctrines of Christianity, as they are held by the Methodist body, he was firmly attached, and defended them both from the pulpit and the press with equal zeal and power. One of his latest publications was an answer to a missive sent forth by the Calvinistic Vicar of Harewood. Just after that answer appeared, I called to see him, and thank him for that defence of our tenets. I found him in a state of great weakness, lying on the sofa; but when I referred to "the five points," one of which he had so recently discussed, his eyes sparkled, he rose from his recumbent posture, and said with his accustomed warmth, "If it please God to restore my health,

I shall have no objection to enter into the entire subject." I admired him as an able preacher, lively, energetic, argumentative; faithful to his brethren, and to the cause with which they were identified. When a preacher of the name of Joseph Cooke, having renounced his connexion with Methodism, and become an Independent Minister in the town of Rochdale, published a pamphlet against the doctrine of the Holy Spirit's witness to the fact of the believer's adoption, Mr. Hare supplied an able defence of that important tenet. So complete was his success in the controversy, that a witty Lancashire man observed, "It is common for cooks to *baste* the hare; but here the Hare obviously *bastes* the Cooke."

There are mysteries connected with revivals of religion which no human sagacity has ever been able to unravel. One of those mysteries relates to the times at which revivals occur, and the circumstances in which they take place. They are sometimes preceded by no particular signs; but their effects declare their Divine origin; for who can create in men and women, young and old, educated and illiterate, a new heart, and renew in them a right spirit, but the God of all grace? A season of special visitation from the Lord the Spirit was, in the year 1818, while I was stationed in Sheffield, granted to my native village; and, as in the revival of 1801, our family shared largely in the benefit. My brother Robert, then in his teens, and my younger sisters, with the junior members of the Marshall family, and several other persons, were effectually turned from the love and practice of sin, to a directly opposite temper and course of life. They were first made deeply sorrowful and penitent on account of their past sins, and then, believing in Christ as their Saviour, they were made happy in the pardoning love of God, and yielded themselves to Him as His devoted servants. Their entire spirit and conduct demonstrated the reality of the change they had undergone. My father and mother were delighted witnesses of this great work of God, and shed tears of grateful joy when they saw the whole of their nine children converted to God, and members of the Methodist body.

A few years afterwards, when their youngest son Robert entered upon the duties of a Circuit as a Methodist Preacher, a

neighbour of my father said to him, " Jackson, it was not likely, when you first came to Sancton, that you would ever have three sons in the ministry." " It was one of the most likely things in the world," rejoined my father, " according to the doctrine of St. Paul, that ' God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence.' " (1 Cor. i. 27-29.)

During my residence in Sheffield, the far-famed Robert Hall visited that town, and preached on behalf of the Baptist Missions in India. Having read his sermon on " Modern Infidelity," and been charmed with the acute reasoning and polished diction of that remarkable discourse, I went with high expectations to hear him. His voice appeared to me the feeblest I had ever heard from a pulpit; but as the small chapel was not very crowded, and I obtained a seat in the front of the gallery, I heard every word through the entire service. His manner was plain and inartificial. In the delivery of his sermon he rested with his arms upon the Bible, as it lay open before him, occasionally raising himself, and stepping backwards, as if he were relieving himself of a weakness or a pain in his back. The sermon was extempore, but delivered with singular fluency; the diction being as elegant and correct as if every sentence had been prepared with the nicest care. The preacher never hesitated, nor paused even a moment for the most appropriate word to express his meaning. The sermon was founded upon Rev. xxi. 22: " And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it;" and presented a delightful view of the new Jerusalem, and of the transcendent happiness of those who shall be accounted worthy to dwell therein. To them every place is alike holy, and their Sabbath is eternal. Mr. Hall's tone and manner were eminently reverent and devout.

Several years afterwards, I went to hear him in the Methodist chapel in Great Queen Street, London, when he preached again-

on behalf of the Baptist Missions. His subject here was the example of Christ, which all who profess faith in Him are bound to imitate. The chapel, as might be expected, was crowded with people, anxious to hear so eminent a man. They leaned forward with breathless attention, many of them placing their hands behind their ears, in order to catch the sound of his voice; and in this position they remained about ten minutes or a quarter of an hour, and then leaned back in their pews in blank despair. One exception there was,—Dr. Olinthus Gregory, Mr. Hall's personal friend, who occupied a favourable place in the gallery, and gave unmistakable signs of intense gratification, standing up in his pew, and looking round upon the congregation with an admiring smile, which seemed to say, "Did you ever hear such a sermon before?" Yet few of the people were partakers of his joy; for they could only occasionally catch a word, or a part of a sentence. Yet such was the desire to hear him, that some men actually climbed upon the mouldings of the pulpit, placing themselves as near to him as they possibly could. The two sermons which I heard from this gifted man appeared to be specimens of his ordinary ministry. They were preached on behalf of Christian Missions, but neither of them had any direct reference to the spread of the Gospel in heathen lands. That a preacher possessing such stores of theological truth, such a command of appropriate language, combined with such mental acuteness and power, should have been denied a corresponding voice to communicate his intellectual treasures, is one of the mysteries of Providence which we attempt in vain to unravel. While some men have a richness and power of voice far beyond what they have occasion to use, and while thousands yearned to share in the benefit of the favoured few who congregated around his pulpit, Robert Hall, one of the most eloquent men of his age, and as learned, logical, and orthodox as he was eloquent, was only able to make himself heard within a very narrow circle.

Having mentioned Dr. Olinthus Gregory, perhaps an additional reference to him may not be inappropriate.

This very able mathematician and sincere Christian had a habit of giving free expression to his emotions under the

sermons which were agreeable to his taste. In one of his visits to Brighton he is said to have strayed into the Methodist chapel on a Sunday afternoon, when the pulpit was occupied by a Local Preacher of sound sense, and of deep piety, but of unpolished manner. Dr. Gregory was delighted, and indicated his feelings in a manner to which he was not unaccustomed, but which the people present did not understand. At the close of the service, a lady, not knowing who he was, contrived to meet him at the chapel-door, and remonstrated with him as to the impropriety of his behaviour; observing, that although the preacher was a plain man, he well understood the nature of true religion, had given utterance to important truth, and ought not to be despised. The Doctor offered her his card, and the next morning called upon the resident Minister, stating that what had been mistaken as disrespect for the preacher was really an expression of admiration; for that he had been edified under the sermon, and was grieved to find that he had unintentionally given offence to some persons in the congregation by the manner in which he had indicated his approval.

CHAPTER X.

MANCHESTER (1818)—DEATH OF THE REV. SAMUEL BARDSLEY; DESTRUCTION OF HIS MANUSCRIPTS—LETTER FROM THE VICAR OF ARRETON TO HANNAH DAMP—A NERVOUS SUPERINTENDENT—POPULAR DISCONTENT—POLITICAL AGITATORS—DISTURBED STATE OF THE TOWN—RELIGIOUS DECLENSION—RIOTS AND BLOODSHED—ERECTION OF GROSVENOR-STREET CHAPEL—MR. SAMUEL STOCKS AND OTHER LOYAL METHODISTS—VISITING THE SICK—THE CHEETHAM LIBRARY—DEATH OF THE REV. JOSEPH BENSON—A SUDDEN CHANGE: REMOVAL TO LONDON (APRIL, 1821) AS TEMPORARY CONNEXIONAL EDITOR—ANNUAL MEETING OF THE BRITISH AND FOREIGN BIBLE SOCIETY: MESSRS. HUGHES, WILBERFORCE, OWEN, AND JOSEPH JOHN GURNEY—EDITING THE MAGAZINE AND YOUTH'S INSTRUCTOR—CITY-ROAD CHAPEL, BOOK-ESTABLISHMENT, AND BUNHILL-FIELDS BURYING-GROUND—RESOLUTION OF THE CONFERENCE (1821) APPROVING OF THE CONDUCT OF THE PREACHERS STATIONED IN MANCHESTER DURING THE PREVIOUS THREE YEARS.

BY the Conference of 1818 I was removed from the Sheffield Circuit, and appointed to Manchester, under the superintendency of the Rev. John Stephens; the other Preachers being Mr. Pipe, with whom I had been associated in Leeds many years before, and Mr. M'Kitrick, a sensible and warm-hearted Irishman.

The Rev. Samuel Bardsley, a native of Manchester, and now aged and infirm, was also appointed to the Circuit; but was, in fact, a Supernumerary Preacher, although, in deference to his feelings, he was not so designated in the printed Minutes. He had travelled upwards of fifty years, and had a great dread of being a Supernumerary: and, to relieve his mind, a few junior Preachers, of whom I was one, who were stationed in good Circuits, entered into a written agreement, that, by an annual subscription, we would augment his income, so as to secure his personal comfort to the end of his life. The venerable man, however, did not need our aid. He was accompanied from Leeds, where he had attended the sittings of the Confer-

ence, on his way to Manchester, by his friend and fellow-townsmen, Mr. Wrigley. They rested at Delph, in Saddleworth, intending there to spend the night. Having taken his tea, he expressed a wish to retire to his bed. On arriving at the top of the stairs, he leaned his head upon the shoulder of his companion, and calmly said, "My dear, I must die," and expired. His remains were brought to Manchester, and interred in the burying-ground connected with the Bridgewater-Street chapel, where a flat stone rests upon his grave. Mr. Bardsley was tall in stature, very corpulent, kind and obliging in his disposition, respectful to every one; so that in private life he was a general favourite. His ministry was simple and conversational, yet popular and edifying; and to the end of his protracted life he maintained a character pure and blameless. He was usually elected the Chairman of the District to which he belonged; and when his election was announced in the Conference, he invariably rose, and in a respectful manner thanked his brethren for this renewed expression of their fraternal confidence. He was always prepared to give a word of kind and appropriate counsel, especially to young persons. One example I may mention. To a newly-married couple, whom he recognized in London as children of his friends, he said, "Take care that in future life you are never both of you angry at the same time." A recent biographer of Mr. Bradburn has spoken of Samuel Bardsley as if he were a man of feeble intellect, and therefore entitled to little respect; which is quite a mistake. Moses was no fool, though he was "not eloquent;" and although Mr. Bardsley lisped in his speech, he was not only a man of sound understanding, but of high religious and moral worth, Mr. Wesley himself being the judge. Few men have been more highly esteemed either by their brethren in the ministry, or by the Societies in general. But for the faithful and effective ministry of such men as Samuel Bardsley, the Methodist Preachers of the present age would have had far inferior accommodations in their Circuits than they at present enjoy. Few things grieve me more than to hear the old Preachers spoken of disrespectfully; men who bore the burden and heat of the day; traversing extensive Circuits;

being often scantily provided for; pelted with stones, brick-bats, and rotten eggs; delivering the Gospel message often at the hazard of their lives. All honour to the memory of the venerable Samuel Bardsley! May there never be wanting a succession of such men in the Methodist Connexion!

He left a vast accumulation of manuscripts and other documents relating to Methodism, and illustrative of its history, which came into my hands after his decease. As they were of public interest, and did not properly belong to me, I felt that I ought not to retain them in my possession, greatly as I wished that they were my own; and therefore sent a report concerning them to the Conference Book-Committee in London, asking their advice as to the right disposal of them. They requested me to forward them to London without delay, and with that request I promptly complied. On inquiring afterwards where they had been deposited, I had the mortification to learn that they had been placed in the hands of one of the London preachers, that he might examine and report upon them; that when he removed from the Circuit he left them in the house he had occupied; that the servant-maid of his successor,—regarding them as waste paper which the owner did not think it worth his while to take away with him,—had used them in kindling fires; so that not a scrap remained of the entire load which I had been so anxious to preserve for the use of some future historian of Methodism! They consisted of private letters relating mostly to the state of religion in different Circuits, and of printed circulars on Connexional affairs, embracing a period of about half a century; for Mr. Bardsley appears scarcely ever to have destroyed any papers that came into his possession.

One of the documents which he left, however, I found that I had retained, and will here insert it as a curiosity of its kind. It is a letter addressed by a Clergyman to "Hannah Damp," a young woman in Chester, who had begun to attend the Methodist meetings, and was thought on that account to be on the very brink of ruin. It shows the estimate that was formed of Methodism in that part of the country a hundred years ago.

The letter is written in a fine bold hand, and either with a new pen, or a pen newly mended. The censures contained in this document apply with equal force to Samuel Bradburn, who was then young in years, connected with the Methodist Society in Chester, and just about to enter upon his brilliant career of ministerial duty, having received his first Society-ticket from Mr. Bardsley.

“HANNAH,

“You must allow me to tell you, that I was very much shocked and surprised with the account I had from your good mother yesterday; and the more so to find that religion was made a pretence to justify what every sober Christian must be convinced is absolutely condemned by it. It gives me much concern to hear that you have given any part of the time which ought to be faithfully and conscientiously employed in discharging the common duties of life, to an attendance upon a set of men who call themselves Methodists; though their dangerous delusions never fail to end in confusion and disorder amongst families, and a total neglect of those plain and honest rules and methods, which common sense, under the authority of a sober and reasonable faith, has prescribed to the rest of the world. I am really sorry for your situation, because from the many examples of this kind which have fallen in my way I am strongly inclined to think it a desperate one. The principles adopted by these enthusiasts are such a disgrace and debasement of the human understanding, as well as the human heart, that when the infection of this poison has once got thorough possession, there is nothing left in the mind for a reasonable persuasion to take hold of: and indeed, if I really knew you to be far gone in this way, I should not have employed your time or my own so ill, as to have given you this trouble. Instead of running through any other points that might expose these wretched doctrines and their teachers to the contempt and abhorrence they so justly deserve, I shall confine myself to the circumstances of your own case in particular. The common duties of life, mentioned above, which these deceivers affect to despise so much, are most important parts of the religion we

profess, absolutely necessary to the salvation of all men, to a degree, that the Gospel, which is so mild and merciful in other respects, speaks with some rigour and severity upon this. St. Paul tells us that if a man will not work, neither must he eat; that those who neglect their own households are worse than infidels, and have denied the faith. If, therefore, you should prevail upon yourself, under any pretext whatsoever, to desert the duties of that state of life unto which it hath pleased God to call you, I shall recommend it strongly to your mother not to receive you. May God Almighty give you a just and sober sense of His most holy religion; and to His good providence I commend you.

“J. SHAN,

“June 26th, 1770.

“Vicar of Arreton.”

What effect this epistle produced upon poor “Hannah Damp,” we have no means of knowing. That she was taught by those “wretched deceivers,” the Methodist Preachers, to neglect and despise the common duties of life, was notoriously untrue, such conduct being a direct violation of the rules of the Societies, to the practical observance of which they were individually pledged. Whether she was induced to burn her Hymn-Book and her Society-ticket, and discontinue her attendance upon her class-meeting, or whether she retained her connexion with her religious companions, and was turned out of doors by her “good mother,” as the Vicar of Arreton said he should “strongly recommend,” the day will declare. These parties have all long since passed to their final account; but the same course of misrepresentation, and of hostility to spiritual religion under the name of Methodism, is still pursued, and other “Hannah Damps” have to pass through the same fiery trial.

Mr. Stephens, my Superintendent in Manchester, was a man of fine temper, and possessed of admirable talents as a preacher, which he had cultivated with assiduity and success. He was well-principled, but of a nervous temperament, apt to be discouraged at the prospect of his public duties; not unwilling to work, but easily persuaded that he could not preach, if there

was any one at hand that could supply his place. At first I found that he was invariably unwell when I had a vacant evening; until at length I gave him to understand that I would readily serve him when he really needed my aid; but I would not knowingly be a party to the indulgence of a morbid disposition, which brooded over imaginary ailments, when he ought to be in the pulpit, proclaiming to the people and to himself the mercy and salvation of God. His knowledge of this fact tended to the improvement of his health; yet he still leaned upon me to a greater extent than was either convenient to me or necessary to himself. In him this was an infirmity rather than a fault; for he was a man of uprightness and of high moral worth. For nearly three anxious years I was his next-door neighbour, and a daily witness of his fidelity as the Superintendent of his Circuit, and of his patience in circumstances of sore trial. Had he yielded to the democratic pressure which was then brought to bear upon him, even when his life was in peril, it is impossible to estimate the mischief that would have ensued both to religion and the public welfare.

At this time the Manchester Circuit was a most unpromising field of evangelical labour. A fearful spirit of discontent, of hostility to the Government and to wealthy people, pervaded the labouring classes. Commerce was stagnant, manufactured goods were piled up in warehouses, and in little demand; so that wages were low, many thousands of people out of employment, and therefore in a state bordering upon starvation. A liberal subscription was raised for the relief of the destitute; the Ministers of all denominations lent their aid in finding out the most necessitous objects by personal canvass. In this service I took an active part, and witnessed scenes of immorality and wretchedness which I can never forget; such as entire families, including father and mother, with all their children, whether grown up or young, male or female, all sleeping in the same room; families living in damp cellars, half clad, in the middle of winter, without a fire, their small amount of bedding resting upon the floor; with even the dead bodies of some, who had perished through the cold and the want of wholesome food.

In this state of things political agitators went about inflaming the passions of the suffering multitudes, telling them that their privations were all owing to the government of the country ; and the public press contributed largely to the same result ; so that thousands of people desired the overthrow of all government, and a general scramble for the property which the rich possessed. Some refused to work unless they could obtain higher wages ; and others would gladly have worked, " but no man hired them." Strong, muscular men, in great numbers, perambulated the streets of Manchester daily, four abreast, menacing the public peace, and producing a feeling of general alarm. For many months the town was looked upon as in a state of incipient rebellion. A general rising of the masses was apprehended ; the soldiers stood by their horses through the night, prepared for immediate action ; the householders were required in turn to serve on " the watch and ward," taking the charge of their respective districts through the night. I myself was forced by the magistrates, even after the public services of the Sabbath-day, to walk the streets through the night, in company with others, for the purpose of reporting any suspicious movements that might appear. Breast-works, for the protection of the military, were erected in one or two of the principal streets, in anticipation of an outbreak ; and on the Sunday the soldiers went to the parish church, carrying their muskets with fixed bayonets as in a time of war.

In one of the popular newspapers, published in Manchester, the Methodist Preachers were constantly animadverted upon, as enemies of the people, because they appeared as the friends of government and order, in opposition to the revolutionary changes which many wished to introduce. Every week the proceedings of our Leaders' Meeting in the town were reported in this journal ; the worst construction was put upon every thing that the Preachers either said or did ; and the poor members of the Society were taught to hate us as their oppressors. To guard them against this delusion, in every instance, was impossible ; and not a few of our people, in this " day of rebuke and blasphemy," lost their piety by the indulgence of a worldly and malignant spirit. As in the days of our Lord, " many of

His disciples," offended with His teaching, "went back, and walked no more with Him."

This state of things continued during the whole of the first year that I spent in Manchester. Political parties were exasperated against each other; the unhappy dispute between George the Fourth and his Queen—with the daily reports of her alleged misdoings, during her trial before the House of Lords—afterwards occurring, occupied the eager attention of all classes, and supplied matter for angry discussion in families and social circles; the privations of the poor irritated their spirits, and diverted their attention from their higher interests and the rich provisions of the Gospel; and persons of property were so concerned for the preservation of their possessions, that they had little time to think of the higher treasures which endure through eternity. To a people whose minds were thus pre-occupied we proclaimed the "truth which is after godliness," but with little apparent success. Our places of worship were well attended, both on the Sunday and the week-day evenings; but spiritual religion did not generally increase. Conversions were rare, and the love of many waxed cold.

At the end of a year of discouragement and patient toil, I went to Bristol, to attend the Conference, and to fulfil the duties that were assigned to me in connexion with it. The state of the country generally, and of the Methodist Societies in particular, engaged the attention of the Ministers present; and it was resolved to send forth a Pastoral Address, warning the people under their care of the dangers to which they were exposed, especially from political agitators of the infidel school, and suggesting to them topics of encouragement in the hour of trial. The task of preparing this document was assigned to Mr. Watson, whose ready mind produced a composition worthy of his piety and genius. It was the first of a series of Addresses, of the same kind, which embody a large amount of instruction relative to Christian privilege and duty. The Conference, in this Address, exhorted the more wealthy members of the Societies to a free and liberal distribution of bounty to the poor; and warned the suffering poor to beware of the machinations of the men who sought to render them disaffected to the Govern-

ment, and at the same time to poison their minds with infidel principles, thus robbing them of their peace in this world, and of all hope with respect to a future state.

After the Conference was ended, I was detained some days in Bristol, by the official duties which devolved upon me; and when I arrived in Birmingham, on my return home, I found a crowd of people assembled in the street, waiting for a coach from Manchester; a report being in circulation, that serious riots and bloodshed had taken place in that town; and all were eager to hear the facts of the case. Knowing the hostility that existed there towards Methodist Preachers and Methodist chapels, I was concerned for the welfare of my family, and for our places of worship. At every stage the next day, rumours were rife and alarming as to what had been done at Manchester, but nothing definite could I ascertain. On my arrival at home, I found that an immense assemblage of people had taken place at a political demonstration; the magistrates, believing that the public safety was endangered, had directed the military to interfere, and disperse the people; that some lives were lost, several persons seriously injured, and the entire assembly terribly frightened. The dispersion of this meeting by the military increased the political excitement, and extended it through the country; some maintaining that it was necessary in order to the safety of the town and neighbourhood; and others, that in the circumstances of the case, it was an unconstitutional stretch of power.

The forcible breaking up of this monster meeting produced a lasting impression upon the disaffected masses in Manchester and the neighbourhood, who felt that the Government, with the army under its direction, was stronger than they; so that their hopes as to its overthrow were vain. Never again, therefore, did they congregate in such numbers; but their spirits were chafed and irritated, and they brooded in silence over what they were taught to believe were their wrongs. The truth is, they wanted employment, and therefore wanted bread, which the Government would have been glad to supply, had it been possible; but the protracted war, which had but recently ceased, had thrown not only the affairs of England, but of

Europe, into disorder; and no human sagacity could at once adjust every interest. After such a tempest, it required time to calm the agitated sea, to right the vessel of the State, and to fit her for a safe and prosperous voyage. Happy was it for the country, both then and in subsequent times, that the British Constitution, strong in the affections of the nation, weathered the storm, and remained a blessing to posterity.

In those times the wearing of a white hat was the signal of hostility to the government, and defiance of authority; and one Sunday afternoon, when I was preaching in the Swan-Street chapel, and had delivered about one half of my sermon, a man entered the congregation, walked up the aisle to the middle of the chapel, there took his stand, looked at me full in the face, and held up his white hat. I immediately accepted his challenge, dropped the subject that I was discoursing upon, and announced, in a firm and decisive tone, the law of Christ, with respect to civil government, as it is laid down in the New Testament; with the consequences of disregarding His authority, seeing He is the Judge of the living and the dead. As I proceeded, the man lowered his hat, and fixed his eyes upon the ground. I then resumed the subject of my discourse; and the man, behaving with strict propriety, remained till the close of the service.

In the Manchester Circuit at this time there was a noble band of men connected with Methodism, who supported the cause with unwavering fidelity, and steadily adhered to the recorded principles of Mr. Wesley. While infidel agitators and a licentious press combined to effect the overthrow of Methodism, and some of its professed adherents, from whom better things might have been expected, were staggered, and would have sacrificed even truth and righteousness to public clamour, these men of faith and enterprise were not satisfied with the mere maintaining of the ground that had been won, but were intent upon further conquests. The congregations in the Oldham-Street chapel were large and highly respectable; many families of wealth and intelligence being regular in their attendance; a powerful choir, under the conduct of Mr.

Wilkinson, discharged their part of the service with admirable effect ; but for additional hearers there was no accommodation, though several, with their families, desired to attend. In these circumstances ground was purchased, and another large chapel was erected in Grosvenor Street. Like the walls of Jerusalem, it was "built in troublous times." This praiseworthy effort of Christian zeal has since been followed by other erections in Manchester, where many wanderers from God have been reclaimed, and many others trained up for the worship of heaven.

Among other faithful Methodists to whom reference has just been made, were Mr. Stocks, Mr. James Wood, Mr. Westhead, Mr. Marris, Mr. Marsden, Mr. Parker, Mr. Lomas, Mr. Rea, Mr. Burton, Mr. Brookes, Mr. Chappell, Mr. Yates, Mr. Fildes, Mr. Henson, Mr. Allen. Mr. Stocks, who removed afterwards to Wakefield, took a special interest in the building of the Grosvenor-Street chapel. Many months did he and I walk the streets of Manchester, soliciting subscriptions for this object ; and with encouraging effect, so that the project was brought to a successful issue. For this kind of service he was admirably qualified, being extensively known, and universally esteemed. His own liberal subscription authorized him to plead with confidence in favour of the scheme ; and the frankness with which he made his appeals rendered it difficult for any one to give a direct denial. He was one of the most estimable men I ever knew ; successful as a man of business, one that would venture nothing upon mere speculation, thoroughly upright, transparent as a sunbeam, generous, cheerful, energetic and persevering in action, loyal, patriotic, a lover of good men ; above all, devoted to God, and zealous for His glory. Mr. Stocks was a true Methodist. In Manchester he sustained the office of a class-leader ; and was remarkably punctual in attending to his duties.

When I was resident in Manchester, an opinion was extensively prevalent among the working classes, that the Lord's Supper is an effectual preparation for heaven, however men may have spent their lives. Often, therefore, was I sent for to administer that ordinance to dying people, even when they were in a state of insensibility, and when I had no means of knowing the character

of the persons to whom I was requested to give the sacred elements. Yet to refuse compliance with the wishes of anxious families was to wound them in the tenderest part, and even to give mortal offence. At no period of my life was so much of my time spent in the visitation of the sick as in Manchester. One night I was sent for in great haste to visit a dying man, whom I found in a large room nearly filled with people. I knew nothing of the character of the man. He had the locked-jaw ; and whether he was sensible or not, I could not ascertain. Because I refused to thrust the bread between his lips,—for it could not pass into his mouth,—and to pour the wine upon the bread, with the certainty that it would be spilled, I witnessed such marks of displeasure in the formidable company around me, as made me apprehensive of personal violence, and glad to retreat with as much speed as possible. It was in vain to attempt to convince them that the man could neither “*eat* of that bread, nor *drink* of that cup.” The semblance of the holy ordinance they seemed to think quite sufficient as a means of salvation.

Sometimes I had reason to believe that I was sent for to visit persons who feigned sickness, in the hope of obtaining pecuniary relief ; for I could not bear the thought of visiting the afflicted poor without attempting to relieve the wants of the body as well as of the mind, even when I had little to give. One morning I was urgently requested to visit a man who was reported to be near death. I took down his name and address, and followed the messenger sooner than I was expected. When I arrived at the house, and inquired after the sick man, his wife said, with great simplicity, “He is not in the house, Sir ; he has just gone to the barber’s shop, to get shaved.” Had I delayed my visit, I suppose I should have found him in his bed, perhaps gasping for breath, and scarcely able to speak !

In Manchester there is a fine old library, open to the public, founded by Humphrey Cheetham, from which I might have derived much benefit, could I have commanded the requisite leisure ; but my other engagements pressed so heavily upon me, that my visits to that favoured spot were few and brief. The delivery of sermons, preparation for the pulpit, the

visitation of classes, with visits to the sick and destitute, occupied every hour ; so that scarcely

“A moment lingered unemployed,
Or unimproved,”

from the beginning of each month to its termination.

During my residence in Manchester I learned many lessons which I hope never to forget. I saw the evils of a rampant and lawless democracy, and the inestimable value of a strong constitutional government. I saw the blighting influence of disaffection to just authority upon spiritual religion, and the necessity of order both in general society and in the Church. To inflame the passions of men against lawful rule is one of the foulest crimes. A long affliction of my wife, and the disturbed state of the Societies in the Circuit, often led me to the mercy-seat of God in prayer, where I found that effectual relief can be obtained when all human aid is unavailing.

The third year of my appointment to the Manchester Circuit I was not allowed to complete in that town. The venerable Joseph Benson, who had the charge of the *Methodist Magazine*, and of other publications belonging to the Methodist body, died in the month of February, 1821, full of days and honour. As a theologian, a commentator on Holy Scripture, and a preacher, he had few equals. To the Methodist Connexion he bequeathed one of the best Expositions of the sacred Volume that has yet appeared in the English language ; and, what is scarcely less important, an example of holy zeal, of purity, and of ministerial fidelity and usefulness. From the published sermons of this great and good man only a very inadequate apprehension of his living ministry can be gathered. They convey no idea of his earnestness and power in the pulpit. As a public speaker, Robert Hall is said to have compared him to Demosthenes, who not only commanded the admiration of the Athenians, but roused them to vehement action. As a preacher, he perhaps resembled Richard Baxter more than any other man. His appeals to the consciences of his hearers were often terrific. I learned from aged Methodists in Manchester, that his congregations there were sometimes so affected, that in

the course of his sermons he knelt down to pray, that the people might give vent to their feelings by sighs and tears. In meeting classes, for the renewal of their quarterly tickets, he would never satisfy himself with general expressions, but inquired minutely into the spiritual state of every one, fearful lest any should deceive themselves by mistaking a form of godliness for the power. Besides the Wesleys and Mr. Whitefield, few men have been so successful in turning many to righteousness.

At the request of the Book-Committee in London, Mr. Bunting undertook the duties of the editorship in this emergency ; but being the President of the Conference, and pledged in that character to visit Scotland and Ireland early in the summer, another vacancy occurred in this department of service ; and as I was invited to the First London Circuit, to be one of their preachers the ensuing year, it was proposed that I should remove with my family to London, and take the charge of the literary work of the Connexion till the Conference. To this arrangement the friends in Manchester gave their consent ; and to the metrópolis I went with my family in the latter end of April. The journey occupied about twenty-four hours ; and at the end of it we found ourselves safe in the house where Mr. Benson spent many years of his holy and useful life, where he wrote his Commentary, and from which he went to his final rest.

Having never been in London before, every object was not only new, but surprising. I arrived just in time to attend the May Meetings, of which I had often heard and read, but which I had hardly hoped ever to see. The Annual Meeting of our own Missionary Society in the City-Road chapel not only gratified my curiosity, but gave a fresh impulse to the best feelings of my heart. But my deepest interest was connected with the meeting of the British and Foreign Bible Society ; where I saw, for the first time, its noble President, Princes of the blood, Cabinet Ministers, distinguished Members of Parliament, men of eminence in the army and navy, Ministers and gentlemen of the various Protestant denominations, with lovers of the Bible from other lands ; and last, but not least, the two honoured Secretaries : Hughes, whom every one loved and esteemed for

his talents and the native goodness of his heart; and Owen, who was certainly one of the best extempore speakers of the age. In Freemasons' Hall, where the meeting was held, I saw and heard Ministers of State, whom conspirators had marked out for assassination, and whom the radicals of Lancashire were accustomed to revile and curse. One of the most popular of the public speakers, I confess, disappointed me. Mr. Wilberforce had obtained, and that justly, a world-wide reputation as a Christian philanthropist, and especially as the friend of the Negro race; and the very announcement of his name everywhere called forth thunders of applause. In person he was diminutive and the reverse of imposing; but his countenance seemed to be the very picture of intelligence, benevolence, and joy; and his mellifluous tones and flowing sentences fell upon the ear like music. Every one was charmed and delighted, and I among the rest; but when the meetings were over, I could not, do what I would, ever remember any thing he had said. I often heard him, and found him always popular, but never heard him enunciate any great and original thought that laid hold upon the understanding and conscience, and supplied matter for future meditation. It is, however, but justice to him to state, that in the meetings where I heard him speak there was no opposition. Had I listened to a debate in Parliament, in which he was one of the speakers, the impression upon my mind would probably have been very different. I found him to be a much higher Churchman than I had supposed him to be. After Mr. Watson had distinguished himself by his ability and zeal as an advocate of Negro emancipation, Mr. Wilberforce invited him to spend a few days at his house; but he would not allow the Methodist Minister to pray with his family! He was himself an Evangelical Churchman; but his children have shown a sad propensity to adopt the superstitions and idolatry of Papal Rome. There must surely have been something wrong in their education.

No man interested me more than Mr. Owen, who at the close of every meeting of the Bible Society gave a sort of summary of what the different speakers had advanced; directing attention to any matter of high importance, and supplying an anti-

dote to any thing that might have given offence, or was likely to be misapprehended. Mr. Joseph John Gurney, I remember, at one time delivered a speech at the anniversary of the Bible Society, stating what was done in the city of Norwich, in the distribution of Bibles, and commending the Bishop of Norwich for his zeal in the sacred cause. He then proceeded to express his disapproval of all votes of thanks in the meetings of the Society, and of all commendation of one another, whatever services might be rendered, either by the Society's officers, or by any other friends. These sentiments, however well intended, were not generally acceptable to the meeting; for every one was thankful to those who lent efficient aid in the distribution of God's Word; and why should the feeling of gratitude be repressed? In his summary, at the close of the meeting, Mr. Owen observed that all present were greatly obliged to the gentleman who had left his business engagements in the city of Norwich, to favour them with his presence and counsel. Yet his address, to which all had listened with respectful attention, showed how difficult it is always to adapt our practice to our theories. Mr. Gurney, who had warned them against all commendation of one another,—though not a member of the Church of England,—no sooner uttered the name of the Bishop of Norwich, than he pronounced an eulogium upon the Right Reverend Prelate; thus showing that it is of the very nature of the Bible Society to unite all hearts; and when hearts are united, they will, in one form or another, give expression to the kind and generous feelings with which they are charged. The meeting was charmed with the turn thus given to a discordant note; and even Mr. Gurney could not be offended. He received his due share of commendation, and was simply taught that if he would successfully recommend his own theory of public meetings, he must not contradict it by his practice.

From the time of my arrival in London till the Conference, my time was fully occupied. I fulfilled all the appointments of a Preacher in the Circuit, prepared for publication three numbers of the *Methodist Magazine*, three numbers of the *Youth's Instructor*, and was answerable for the correctness of the other works that were then passing through the press; and had,

therefore, no time to wander abroad for the gratification of my curiosity, by visiting the endless objects of interest with which London always abounds. My attention was, however, directed, and that with deep feeling, to the house in the City Road, where Mr. Wesley lived and died; the chapel which was built under his direction, in which he and his brother were accustomed to preach, and administer the Lord's Supper; where his remains were placed, and were seen by thousands, preparatory to their interment; the tablets erected to his memory, and that of his gifted brother; and the tomb where his body lies, surrounded by what Halyburton calls "the bonny dust" of many that sleep in Jesus; including that of Bradburn, Benson, Olivers, and of hundreds more, both Ministers and people. Neither could I look without much interest at the Book-establishment founded by Mr. Wesley, which had issued the religious volumes that were read in my father's family when I was a boy, and from which had gone millions of other publications, sent into every quarter of the globe, conveying the light of truth, correcting sin and error, comforting the sorrowful, and guiding multitudes in the way to heaven. Nor could I look without emotion upon the burying-ground on the opposite side of the road, where rest the remains of Bunyan, of Watts, and of other great divines of Nonconformity, with the mother of the Wesleys. Every object in this locality spoke to my heart; and I could have said to a passing stranger,—

"I hear a voice you cannot hear,
I see a hand you cannot see."

The Conference of this year was held in Manchester, and the difficulties with which the Preachers stationed there had for the last three years been called to contend occupied the attention of the assembled Pastorate of the Connexion. After hearing our statements they passed the following Resolution, which they published in the Minutes of their proceedings:—"The Conference highly approves of the firmness, prudence, and Christian loyalty evinced by Mr. Stephens, Mr. Thomas Jackson, and the other Preachers of the Manchester Circuit, during the last three years, in reference to the agitations which have

occurred in that town ; and also of their conduct in the general management of the Societies during that period."

Such a testimony of approval could not but be cheering to the minds of men who for years had borne the revilings of a licentious press, and whose lives had often been in peril from the hands of violent and unruly men, who were impatient of all restraint, and anxious to subvert all government and law.

CHAPTER XI.

FIRST LONDON CIRCUIT (1821)—SKETCHES OF COLLEAGUES—LEADING METHODISTS IN LONDON—"A GOODLY HERITAGE"—A GENEROUS BOOKSELLER—PUBLICATION OF THE LIFE OF JOHN GOODWIN—OBJECT OF THE BOOK—METHODIST LITERATURE AND CALVINISM—CRITICISM AND OPINIONS—LETTER FROM DR. SOUTHEY—*Fur Prædestinatus*: HISTORIANS AT FAULT—LIFE IN DANGER—ELECTED INTO THE "LEGAL HUNDRED"—A THREATENED DOMESTIC CALAMITY AVERTED: CONFLICT OF NATURE WITH GRACE—TRIED FRIENDS—METHODIST PREACHING: EARL GREY AND MR. ALLAN—BAXTER'S WORKS "AMENDED"—ILL-MATCHED DISPUTANTS—A METHODIST EXCISEMAN AND A RIGHT REV. PRELATE: INTOLERANCE DISAPPOINTED—PROPOSED CELEBRATION OF THE CENTENARY OF METHODISM IN 1825—THE CONVERSION OF THE WESLEYS THE TRUE DATE OF THE RISE OF METHODISM.

WHEN the business of the Conference in Manchester was ended, I returned to my family in London, and entered upon my new sphere of labour, being appointed to the First London Circuit, according to the request of its Quarterly Meeting. My Superintendent was the Rev. Walter Griffith; and the other preachers were the Revs. George Morley, John Burdsall, and Edmund Grindrod. We remained together three years, with one exception. At the end of the second year Mr. Grindrod was removed, and William Martin took his place. With these able and faithful men I lived and laboured in perfect harmony of purpose and of feeling.

Mr. Griffith was a native of Ireland, and in respect of personal appearance one of the finest men I ever saw. His complexion was fair, his countenance open, his spirit bland and cheerful, and his bearing portly and commanding. His preaching was eminently adapted to instruct and edify the children of God, presenting a lucid exposition of Divine truth, especially in its bearing upon the conversion, the spiritual advancement, the comfort, and the religious stability of individual men. On the privileges and duties of Christianity his trumpet never gave an uncertain sound. In the pulpit he dwelt particularly upon the mediatorial work of Christ, and the operations of the Holy Spirit upon the human heart,—subjects of universal interest, and inexhaustible in their fulness,—and I have heard him say,

“I should be ashamed if any man’s preaching were more evangelical than my own.” His habits were sociable; he was given to hospitality; and never appeared to be happier than when conversing with his brethren on some important question of theology; his own views being singularly clear and definite. On all the leading points of evangelical truth he told me he had conversed personally with Mr. Wesley; and as a pupil of that apostolic man, he appeared to great advantage.

As the Superintendent of a Circuit, I never saw his equal. He seemed indeed to have been made to “take care of the Church of God.” His colleagues, the Local Preachers, the Class-Leaders, and the private members of the Societies, seemed all naturally to fall into their proper places under his plastic hand, without any painful constraint; for his was the government of intelligence and love combined. His judgment inspired confidence; the kindness of his disposition subdued hostility; and all felt themselves safe and happy under his fostering oversight. Gratitude was a distinguishing feature in his character. His health was delicate, so that he was sometimes ill able to fulfil his appointments, especially in the more distant parts of the Circuit; and it was a pleasure to me to supply his lack of service, whenever I could. This I felt to be nothing less than an absolute duty, considering his age and character; but had I conferred upon him the greatest favour that one man can confer upon another, his expressions of thankfulness could scarcely have been more strong and ardent; and, considering the disparity between us, his grateful acknowledgments often made me very uneasy. For three years I lived in habits of intimacy with him, and shall never lose the impression I received of his sanctified intelligence, and of the goodness of his heart.

I have often thought that Sir George Paule’s beautiful description of Archbishop Whitgift’s preaching was strictly applicable to that of Walter Griffith: “His gift that way was excellent, as if you had heard Saint Augustine himself, or some of the ancient Bishops in the primitive Church. His gesture and action in the pulpit so grave and decent; his words coming from him so fatherly and comely, and though plainly and with-

out affectation, yet always elegantly, with special choice and substantial matter,.....plentiful in authorities out of Scripture,so singularly applied, that he much affected his auditory therewith. Thus he often stirred and moved men's minds and affections; and that not by the force of eloquence only, but by his pious life, answerable to his religious sentences; the opinion and confidence which the people had of his integrity being very great, because he did live unspotted of the world, and would not any way be corrupted."*

Mr. Griffith well understood the true theory of religious liberty, and was careful to pursue a corresponding course of action. One morning, during his residence in the City Road, he was waited upon by some gentlemen, who stated that they were sent as a deputation from a society formed for the purpose of extending the Dissenting ministry in the neighbourhood of London; and that the object of their visit was to propose to him, as the Superintendent of the First London Circuit, that the Methodists should not introduce their ministry into any locality where the Dissenters had a place of worship; and that their society would engage never to introduce preaching into any locality where the Methodists were in possession. This proposal they thought to be fair and equitable, and likely to prevent any hostile feeling between the two parties. Mr. Griffith answered, "And pray, Gentlemen, who has authorized you and me thus to interfere with the religious interests of the people in the neighbourhood of London? Suppose any persons living near a Methodist chapel conscientiously to prefer the Dissenting ministry; or any people living near a Dissenting chapel to prefer the Methodist ministry, as being in their estimation more conducive to their spiritual interests; what right have we to interfere with their religious preferences and convictions, so as to compel them to attend a ministry of which they do not heartily approve, or travel with their families an inconvenient distance to satisfy their religious cravings?" "That is a view of the subject," said the gentlemen, "that we have not thought of." "Perhaps not," replied Mr. Griffith; "but it is a matter of grave consideration. I can be a party to no arrangement

* Paule's Life of John Whitgift, pp. 87, 88. Edit. 1699.

that interferes with the religious rights of any person. Liberty of conscience is the birthright of every man. Let us do all the good we can in our own way, and leave every one to judge and act for himself in the great concern of salvation." The gentlemen thanked him for his candour, shook hands with him, and retired.

Mr. Morley was well known, and deservedly esteemed by his brethren. They showed their confidence in him by appointing him one of the Secretaries of their Missionary Society, by placing him in the chair of the Conference, and by entrusting their sons to his care at the Woodhouse-Grove School for several years; and in no instance did he betray the trust that was reposed in him. Mr. Watson said he regarded Mr. Morley as one of the happiest of men; for he had a good name, good health, a good temper, and a good conscience. I need scarcely add, that he was an agreeable and faithful colleague. His preaching was acceptable and useful, and his spirit and conduct won for him the respect of all.

Mr. Burdsall was the son of Richard Burdsall of York, and was in many respects a remarkable man. His sight was defective, but so relieved by glasses, that he was one of the hardest readers I ever knew. He was well read in English divinity, and used to carry about with him in his pocket a Bible of the octavo size. In the pulpit, like Elihu, he was "full of matter," and found it difficult to finish his sermons, so that the people could retire at the usual hour. Many complaints were made against him on this account, especially on the Sunday morning, by persons who, like the poet Dryden, were

"In haste to finish, and to dine;"

but thoughtful people, who loved the truth, valued his discourses; for he was an able theologian. In his family he was greatly afflicted; being, in a comparatively short time, called to follow the whole of his children, and then his wife, to "the house appointed for all living." He was a pleasant and instructive companion. An obstinate and severe cough, which seemed as if it would wear out the strongest constitution, failed to make any deep impression upon him; for he lived to be very aged.

Mr. Grindrod was also a man of considerable distinction as a Methodist Preacher; mild and gentle in his spirit, pious, thoughtful, conscientious, upright. His sermons were well digested, full of important matter, but somewhat heavy in the delivery. His ministry therefore was not attractive to the multitude, but was highly prized by spiritually-minded and thinking people, who are more attentive to what is spoken, than to the speaker's manner. The solidity of his doctrine more than compensated for the want of vivacity in the pulpit. He belonged to a class of men whose principles of action are so fixed and understood, that every one knows beforehand how they will act in any given emergency. Many posts of duty were assigned to him by his brethren in the ministry, involving great responsibility, and among the rest the Presidency of the Conference; and in every post he was "found faithful."

Mr. William Martin was a Cornishman, of more than ordinary talent as a preacher; zealous, energetic, useful, and greatly beloved. Being threatened with pulmonary consumption, he left the Circuit, and went to the south of France, in the hope that a change of climate might arrest the progress of the disease; but in this he was disappointed, and resolved to return, that he might die in his own land. On his way home, he was accompanied by Mr. Walter Oke Croggon, a faithful brother in the ministry. On their arrival at Calais, he became worse; and his friend proposed to call in the aid of a physician. "What is the use," said Mr. Martin, "of calling a physician to see a man that is dying of a consumption? If you send for him, I will not see him." Without proceeding any further in his way, he died there in the faith and hope of the Gospel; and his remains were brought to London for interment. He was a young man of great promise. The early removal of such men is a mystery of Providence which we are often called to acknowledge.

At that time the First London Circuit included what are now fourteen London Circuits, with Barking and Romford. At Islington, which has become the head of one of the most important of the London stations, we had no chapel, but held our religious services in a private house in White Lion Street; and at Clerk-

enwell Green, near which the chapel in St. John's Square is now situated, we preached in the upper room of a private dwelling. The chapels in the City Road, Spitalfields, St. George's in the East, and Southwark, were well attended ; and at all these places the cause of Methodism was supported by persons of property and of public reputation. The congregation at City Road was large and intelligent, requiring sermons that would not merely excite devout feeling at the time, but supply matter for future thought. Among many other persons of this class were the families of Dr. Hamilton, Mr. Jacob Jones, Mr. Allan, Mr. Bulmer, Mr. Haslope, Mr. Hunter, Mr. Bruce, Mr. Chaillé, Messrs. William and Thomas Marriott, Mr. Rance, Mr. Howden, and many more. Among the female leaders of classes, who were an ornament and a blessing to the Society, Mrs. Mortimer, Mrs. Bruce, Mrs. Baynes, Mrs. Howden, and Mrs. Bulmer, are especially entitled to a grateful remembrance, as women of deep and enlightened piety.

The three years that I spent in this Circuit, I reckon among the happiest years of my life. My colleagues were faithful and friendly men ; the congregations were generally good, and the Societies in a state of peace and prosperity. The respectful attention of the people was a constant source of encouragement ; my contiguity to Mr. Blanshard, the diligent and friendly Book-Steward,—who was frequently receiving letters from all parts of the Connexion,—supplied me with authentic information as to the progress of the work of God at home ; and the regular meetings of the Missionary Committee, of which I was a member, made me acquainted with the state of things in the foreign department of our work. I felt, therefore, that in respect of personal comfort, and of religious intelligence, “ the lines were fallen to me in pleasant places, and I had a goodly heritage,” such as I had never known before. Here I was free from the noise and turmoil of political agitation, which so sorely annoyed me in Manchester ; and had nothing to do but attend to the regular duties of my Circuit, co-operate with others in extending the work of God abroad, and labour with all diligence to acquire that further knowledge of Scripture and divinity which I needed to qualify me more fully for the ministry of the Gospel.

I had not been long in London before I formed an acquaintance with Mr. William Baynes, who carried on an extensive business as a bookseller in Paternoster Row. With his name I had long been familiar; and I now found him to be not only an enterprising tradesman, but generous in his treatment of poor students and scholars. He used frequently to visit Germany and Holland, and make large purchases of Biblical and Theological works, of whose marketable value he seemed to have an instinctive perception; for he was not a reader himself. I asked him if he ever went to Leyden, where Arminius, whose theological tenets so greatly agitated the Netherlands after his death, delivered his lectures more than two hundred years ago. He told me that he did; and that the Professors were remarkably respectful, and pressed him to visit the libraries belonging to the University. I said, "Of course, you accept their invitations, and go to see the extent of their literary treasures?" "Go!" said he; "no, never! Why should I look at their libraries? They would not sell them." In his estimation, a library was no object of interest unless it were on sale.

Yet I found that the old gentleman, with all his gravity and practical habits, had no objection to be a party in a hoax that was likely to try the men who considered themselves adepts in antiquarian lore. In one of his catalogues he advertized for sale an old manuscript,—a Saxon homily, written on vellum. Wishful to possess such a treasure,—for I took great delight in tracing English words to their origin,—I hastened to his shop, and requested a sight of this rarity. I was just such a customer as was likely to take the bait,—curious, ardent, inexperienced. On examining it, however, I said, "This is not an old manuscript, but a modern copy; though great pains have been taken, by means of smoke and other appliances, to give it an appearance of age. And further, I think I perceive from the shape of some of the letters, that it is the writing of Mr. ——." He laughed, confessed I was right, and replaced it upon a shelf, as a test to be again applied.

From Mr. Baynes I purchased many valuable books, and some that enabled me to make important additions to

what I had written of the Life of John Goodwin, upon the publication of which I now set my heart; thinking that the personal history of a man so eminently gifted, who had written so well upon many subjects, and who for ages had been so unjustly reviled, ought to be placed in its true light, and especially before the Methodist people, of whose theological tenets he was one of the ablest advocates. It was clear also that in the defence of his own views Mr. Wesley had derived considerable aid from the writings of this learned and venerable divine.

The book appeared in the spring of 1822. In it I endeavoured to place in a just light those parts of Goodwin's conduct to which exceptions had been taken, and to justify him from the false charges which had been preferred against him by various writers, and especially by Bishop Burnet. The publication of this volume gave me an opportunity, of which I was not unwilling to avail myself, to expose the unfairness of Neal, in his *History of the Puritans*; and the scandalous misrepresentations of Doctors Bogue and Bennett, in their *History of the Dissenters*.

I was able to show that John Goodwin was the first man in England that excited general attention by writing in defence of universal liberty of conscience, in opposition to all coercion in matters purely religious; that in this respect he took the precedence, not only of Milton and Locke, but of Dr. Owen, whom he vastly surpassed in the correctness and liberality of his views. When the Presbyterians, having supplanted the Episcopal party, loudly called upon the civil power to establish their system of theology and Church order, to the exclusion of every other, John Goodwin manfully resisted their intolerant claims, and demanded for every sect, and for every individual man, freedom of religious thought, speech, and action in reference to religion. On this subject his argumentation, in respect of clearness and force, has never been surpassed. When some of the Independent Ministers, as the agents of Cromwell's government, in the character of "Triers," endeavoured to secure a uniformity of Calvinistic belief in all the men who occupied the pulpits of the parish churches, Goodwin, though he belonged to their party, withstood them to the face, and exposed their

inconsistency with unflinching firmness and effective sarcasm. But that which specially recommended John Goodwin to me was his theological system. I had a deep conviction especially that Calvin's doctrine of the unconditional election of some men to eternal life, and of the absolute reprobation of others to eternal misery, is not only opposed to the teaching of Holy Scripture, but hurtful to godliness and morality. When adopted as a mere theory, it may by possibility be innoxious; but when practically received, it must be injurious. The elect cannot be lost; the reprobate cannot be saved; for the personal conduct of neither the one nor the other can ever change an absolute decree. To me therefore it appeared that the theory when practically applied must encourage presumption in some, and despair in others; for the human heart is ingenious in devising expedients to secure exemption from duty.

That there are difficulties connected with the subject, I was aware; but the impression left upon my mind by the general tenour of Holy Scripture was, that the decrees of God, according to which the eternal states of mankind will be determined, are respective of personal character and conduct, and are therefore conditional. Under the Gospel dispensation believers in Christ, as such, are the elect of God, appointed to eternal life; and unbelievers, as such, are the reprobate, righteously appointed to eternal death; and no writer that I ever met with gave me such satisfactory reasons for my own opinions on this subject as I found in the writings of this very able man, according to whose teaching the government of God presents a beautiful combination of mercy, equity, and justice. From no fallen child of man is the saving grace of God withheld; but it does not ordinarily necessitate the actions of men. The reprobate may become elect by penitence and faith; and the elect may become reprobate by apostasy.* Goodwin's fine temper, the inimit-

* In his Explanatory Note upon 1 Cor. ix. 27, Mr. Wesley says, "This single text may give us a just notion of the Scriptural doctrine of election and reprobation; and clearly shows us that particular persons are not in Holy Writ represented as elected absolutely and unconditionally to eternal life, or predestinated absolutely and unconditionally to eternal death; but that believers in general are elected to enjoy the Christian privileges on earth; which if they abuse, those very elect persons will become reprobate. St. Paul was certainly an elect person, if ever there was one; and yet he

able ease and simplicity with which he opens the Scriptures, the keenness of his wit occasionally introduced, and, above all, the application of his logic, charmed and delighted me ; and I could not bear to see a man so gifted, and from whose volumes I had received such substantial benefit, overwhelmed with calumnies, which one lazy author copied from another in perpetuity, without ever once asking the question which the Jewish High Priest proposed to the first Christian martyr : “ Are these things so ? ” More than two hundred years have passed away since Goodwin’s “ Redemption Redeemed ” made its appearance ; yet it is still the most complete defence of God’s universal love to men that has emanated from the British press, though the author did not live to finish the work according to the plan which he has sketched. Its argumentation has been evaded, cavilled at, and contemned, but never refuted ; and the same may be confidently said of his equally remarkable treatise on Justification, which was published nearly two hundred and fifty years ago.

The late Richard Watson once observed to me, that the Methodist press is specially bound to do justice to Methodist literature ; because such is the spirit of party, that in no other quarter has a Methodist writer, who puts forth the doctrinal principles of his own community, any reason to expect fair and equitable criticism. This I felt to be specially true with respect to the Life of John Goodwin. The author of the volume was not known in the world of letters ; the very name of John Goodwin was sufficient to rouse the indignation of all who sincerely held the tenets of Calvin, whether in the Established Church, or in the ranks of Dissent ; and the man who had taken the side of Cromwell and the army in the civil troubles of the seventeenth century was sure to be looked upon with disfavour in many quarters. For ages

“ The man that mention’d *him* at once dismiss’d
All mercy from his lips, and sneer’d and hiss’d.
His crimes were such as Sodom never knew,
And Perjury stood up to swear all true.”

declares it was possible he himself might *become a reprobate*. Nay, he actually would have become such, if he had not kept his body under, even though he had been so long an elect person, a Christian, and an Apostle.”

A brief account of the volume appeared in the *Methodist Magazine*, (1822,) acknowledging that few would "rise from the perusal of it, without a higher opinion of the general character and talents of Goodwin, or without great respect for the judgment and principles of his biographer." But it took comparatively little notice of the noble stand which Goodwin made in defence of religious liberty when such writers as even Samuel Rutherford clamoured for the infliction of capital punishment upon men who were deemed heretical in their opinions; and it did but scant justice to Goodwin's great merits as a theological writer, who had been oftener than once of essential service to the founder of Methodism when pressed by his opponents. I could easily understand this, and forgive it. The times were peculiar. Political feeling ran high; and there was evidently a fear lest the fact that a Methodist Preacher had written the Life of a man who was associated with Milton in political delinquency, and with him was exempted from the Act of Indemnity at the Restoration, should be made a matter of reproach against the religious community to which Goodwin's biographer belonged. However, I knew that the book was written upon sound constitutional principles, and was a truthful record, for I had carefully examined all my authorities; I knew that Churchmen of high rank, too, had written the Life of Milton, who was a far greater offender than Goodwin was; I therefore left the book to its fate, and waited the issue without painful anxiety. As I had every reason to expect, it was spoken of in terms of strong censure in the *Congregational Magazine*, in an article written by Mr. Orme, the biographer of Dr. Owen; but in other quarters it was highly commended; especially by Dr. Southey, whose monarchical principles were unquestionable; and by Mr. Allan, an eminent solicitor in London, who belonged to the same school of politics, and was an unexceptionable judge. Dr. Adam Clarke confessed to me, that I had completely refuted Bishop Burnet's statements concerning Goodwin, but thought I formed too low an estimate of the Whig historian himself. I told him my judgment was that Burnet was, in the main, an upright and honest-minded man, but was too much

attached to his party to be always trustworthy; and certainly he was not duly careful in the examination of his authorities. If he had chosen to say nothing about John Goodwin, it might be no part of his duty to read the writings of this eminent man, and to form an acquaintance with his opinions; but when he undertook to describe his character in a grave history, intended to go down to posterity, it became his duty to institute a strict inquiry into what Goodwin believed and taught. This he entirely neglected, and in sheer ignorance, with the means of ample information within his reach, he described one of the most accomplished divines of a learned age as a fanatic and a fool; a man who "headed the Fifth Monarchy Men,"—not knowing that he appeared as their public opponent, and had openly denounced their scheme of doctrine as essentially anti-christian. He held up Goodwin to public reprobation as an advocate "for liberty of all sorts;" whereas he simply contended for liberty of conscience in matters purely religious; a liberty which Burnet himself claimed, and in the exercise of which he chose to be an Episcopalian, rather than a Presbyterian, an Independent, or a Baptist. For two hundred years one writer after another repeated the Bishop's idle gossip, and the world believed it!

When no harm ensued from the publication of Goodwin's Life, and testimonies in its favour were given by competent judges, I received many thanks from individuals for the information they professed to have received from the volume. The late Mr. Atherton used to tell me that no work I afterwards wrote excelled the Life of John Goodwin, either in respect of its composition, or of its interest and value. The probability is, that his judgment was swayed by the novelty of the subject, which was so different from Methodist biography in general, and embodied a considerable amount of civil and ecclesiastical history relating to a period of great national interest.

At this time Dr. Robert Southey held the honourable post of Poet-Laureate, and was at the summit of his popularity as a man of letters. He had professedly renounced the Socinianism in which he was educated, and the Deism and democracy into which he was subsequently drawn; and was a

zealous advocate of the monarchy, a member of the Church of England, and opposed to the fierce Radicalism which at that time was rampant. As he had given proof of an intimate acquaintance with the state of parties during the civil troubles of the seventeenth century, and was understood to have in hand a Life of Oliver Cromwell, I addressed a letter to him, requesting his acceptance of a copy of Goodwin's Life, at the same time expressing my regret at certain passages in his "Life of Wesley," and my admiration of his writings in defence of constitutional monarchy. To this communication he sent the following friendly answer, which to me was no small encouragement.

"KESWICK, *June 15th*, 1822.

"DEAR SIR,

"I THANK you heartily for your Life of John Goodwin, (which reached me two days ago,) and for the gratifying letter that accompanied it.

"Your book is written in a fair and manly spirit, and is a valuable addition to the history of those times. You have done justice to the merits of a good man, while at the same time you have not dissembled his errors. If history were always written in this spirit, the world might be better than it is. I endeavoured so to write concerning Mr. Wesley, believing that those readers who might not approve my views would do justice to my motives. You have done so, and I thank you for it.

"I shall consult your book with advantage when I arrange my materials for the Life of Cromwell; it will give me pleasure to acknowledge my obligations to it, and to express my sense of your civility by sending you the volume. But a considerable time must elapse before this can be ready for the press. Meantime if any circumstances should bring you into this part of the North, I hope you will give me an opportunity of shaking you by the hand.

"I remain, dear Sir, with sincere respect,

"Your obliged and obedient servant,

"ROBERT SOUTHEY."

"To the Rev. Thomas Jackson,

"New Chapel, City Road."

At this period I received a letter from my faithful friend and esteemed correspondent the venerable Joseph Sutcliffe, in which he says, "I am pleased with Goodwin's Life. It will throw light on the times; do justice to our doctrines, long insulted by a high supralapsarian tone; and edify the reader with a knowledge of the times in which the venerable subject of the memoir lived."

The minute researches into which I was drawn in writing this volume produced in me a degree of permanent scepticism with regard to many things in our popular histories. I found that mere hearsay reports are not unfrequently published as undoubted facts; that party-writers suppress important circumstances, and give a colouring to their narratives, so as to mislead the unwary reader.

During the time of the Commonwealth a Latin tract was published in London under the title of *Fur Prædestinatus*, intended, by means of a feigned dialogue between a convicted thief and a Calvinist Minister, to expose the doctrine of absolute predestination. After many uncertain conjectures as to its author had been advanced, some persons thought it might be written by Dr. Sancroft, who afterwards became the Archbishop of Canterbury; and accordingly Dr. D'Oyly, who published a Life of the Archbishop, about a hundred years after his Grace's death, assigns it to him, gives the whole of it in an appendix to his narrative, and founds upon it an eulogium upon Sancroft's character, describing him as an able and faithful opponent of theological error. Mr. Henry Hallam, also, one of the most learned, sober, and trustworthy of our historians, ascribes it to the pen of Sancroft, but confesses that it is unlike every publication with which the Archbishop connected his name. Then comes Lord Macaulay, the popular historian of his time, who confidently declares that Sancroft was its author, and founds upon it a harsh and severe censure upon the Archbishop, as having insulted the English Puritans by a scandalous caricature of their theology.

Now what are the facts of the case? Had these grave men, instead of surrendering themselves to a vague tradition, spent a little time in the careful examination of the tract in question,

they would have perceived at once that it was not of English but of Dutch origin. The thief who is there personated is a Dutchman ; his place of early education is a Dutch University ; the numerous divines from whom he quotes in support of his creed are Dutch authors, with one solitary exception. Had our historians, with these facts before them, looked into Brandt's History of the Reformation in the Low Countries, which might have been naturally expected of them, they would have learned, on the authority of that honest Dutchman, that the *Fur Prædestinatus* was published in Holland immediately after the Synod of Dort, when Sancroft was a mere infant, and had not learned to write his name. Had they further prosecuted their inquiries, they might have found that old copies of the "Predestinated Thief" exist in the Dutch language, with a frontispiece, representing the culprit looking through the gates of his prison, conversing with a clergyman in a Dutch cloak, and a jailer in Dutch costume standing by, holding the keys of the prison.

One would not expect such men as Burnet, D'Oyly, Hallam, and Macaulay to publish fiction under the name of "history ;" yet such is the fact, and their inexcusable mistakes, with others of the same kind, which have come under my own observation, have shaken my faith in history, especially when the characters of great and good men are concerned. I have reason to know that when it was suggested to Lord Macaulay that Sancroft was not the author of *Fur Prædestinatus*, he would hear nothing in opposition to what he had written, being obstinately dogmatical when he was unquestionably in error.

Not long after the Life of John Goodwin was published my life was placed in imminent peril, partly through disease, and partly through the negligence and conceit of a young man who was then in a course of training for the medical profession. The early part of the summer of 1822 was intensely hot ; the Conference was to be held in London in the months of July and August ; lodgings were to be provided for the Ministers who were expected to attend it ; and upon me, as the junior Preacher in connexion with the City-Road chapel, where the Conference was to hold its sittings, devolved the principal

labour of providing the accommodations. Much of my time was therefore spent from day to day in the streets, under the burning sun, and upon the hot pavement. The consequence was a severe bilious derangement; and one Sunday night, after preaching on the words, "Ye know not what shall be on the morrow," I awoke in great pain, which rapidly increased till it rose to agony; and I felt as if I must die. I called up my family, and sent for Mr. Rance, our medical adviser, who lived in the immediate neighbourhood, requesting him to come with all speed. After waiting a considerable time, as he did not come, I sent again, begging him to come without delay: and then for the first time the answer given was, "Mr. Rance is not at home." The young man, his assistant, then proposed to send for Mr. Rance's brother-in-law, residing in a distant part of London. My answer was, "On no account. Call in Dr. Hamilton, who lives on the opposite side of the street. Tell him to come immediately; for if the inflammation be not speedily arrested, I shall be dead in a few hours." Again I waited; and again I waited in vain. No Dr. Hamilton came. I then requested a member of my own family to go to the Doctor, explain to him the urgency of the case, and hasten him to my relief. The Doctor was in bed, knowing nothing of the matter; the young man, resolved to have his own way, had sent to a remote part of London, and left me to my fate. Understanding that the case was urgent, Dr. Hamilton requested Mr. Camplin, then a surgeon in the neighbourhood, to follow him. As soon as he saw me, he directed copious bleeding. Ever since I can remember I had a fear of being bled; but in this extremity of pain I felt that I could, without even shrinking, stretch out a limb for amputation, if it would give me relief. When the blood began to flow, the pain gradually abated; the inflammation was thus arrested; and when the venerable physician visited me a few hours afterwards, he prayed over me in a manner which I can never forget. My recovery was slow; and nearly twelve months passed away before my health was fully restored. The youth, by whose inattention and folly my life was all but sacrificed, afterwards abandoned the study of medicine, and entered upon the study of law; and truly, if his conduct

towards me was a specimen of what he would have been as a medical practitioner, the change of his profession was a public benefit. A Chancery suit will sometimes admit of delay; but in some forms of bodily disease, the delay of suitable remedies, even for an hour, is certain death.

When the Conference assembled I was superseded in my office of sub-Secretary, in consequence of the feeble state of my health; but in consideration of my past services, I was elected a member of the Legal Hundred. One circumstance connected with this act of the Conference I cannot forbear to mention. Without any forethought or contrivance, I was elected in the place of the Rev. George Holder, the man that introduced Methodist preaching into my native village, and under whose ministry my mother was converted and saved, and was thus prepared to train up her children in the way they should go.

Some time after my recovery it pleased God to lay His hand upon my son, then about to enter into his teens. He appeared to have all the symptoms of a pulmonary consumption. When we lived in Manchester, Mr. James Wood, observing the complexion of the child, remarked that the delicate red and white of his face indicated a consumptive tendency; and added, “You will never rear that child:” words that went like a dagger to my heart. Yet I hoped the best. Now, however, it appeared as if those sad words were about to be verified; and in the expectation of the child’s death, I requested my mother to come from Yorkshire, hoping to profit by her sympathy and counsel. By the advice of Dr. Hamilton, I took a private lodging at Clapton, and removed the boy thither. For a time I found it difficult to command my feelings so as to be able to preach, and my colleagues kindly lent me their help. I wept, and prayed for resignation, but my heart clave to my son, and I longed for the preservation of his life. Early one morning, being unable either to sleep or rest, I rose, and retired into a field to weep, and meditate, and pray; and while thus employed, a spirit of perfect resignation came over me. I acknowledged the right of Christ to appoint my child either to life or death. I felt that I could, without a murmur, place my son, my first-born, in the hands of his Saviour, that

He might take him, even then, that morning, to the heavenly paradise, if such were His pleasure. The conflict of nature was ended. The act of submission was complete. From that day he began to recover. He is now the father of eight children, and has been in the Christian ministry many years. One of his expressions during his illness I cannot forget. Observing my distress, and conjecturing its cause, he said, with inimitable simplicity and true filial affection, "Father, do not weep on my account: I am quite willing to die, if such be the will of God."

In these seasons of affliction and sorrow, the kindness and sympathy of friends in the Circuit were particularly acceptable and soothing. A sad heart is often effectually cheered by a look of affection, or by a word spoken in season. Among other tried friends, I am bound specially to mention Mr. and Mrs. Nichols, Mr. and Mrs. Blanch, Mr. and Mrs. Buttress, Mr. and Mrs. Hallam, Mr. and Mrs. Howden, and Mr. Shepherd, whose kindness was tender and unfailing. They have all entered into rest.

Mr. Allan, with whom at this period I was brought into frequent intercourse, appeared to me one of the most estimable men among the London Methodists. He did not take any very active part in the affairs of the Circuit, but to the Connexion his services were invaluable. He carried on the business of a solicitor in the Old Jewry, and was the legal adviser of the Committee that was annually appointed by the Conference to guard the privileges of the Methodist body. He was a man of strong sense, firm in purpose, a decided Protestant, a zealous friend of religious liberty, a consistent supporter of government and of social order; and to him the Nonconformist bodies are mainly indebted for the new and improved law of toleration which was enacted in the year 1812. He told me that when the Bill was prepared, he waited personally upon all the leading Members of both Houses of Parliament, to explain to them the unsatisfactory state of the law as it then stood,—the consequent necessity of some new enactment,—the propriety of passing the Bill that had been prepared,—and to bespeak their advocacy of the proposed measure. From the professed friends of popular

liberty he did not receive all the encouragement that he desired. When he stated the case to Earl Grey, his Lordship replied, "Don't you think, Mr. Allan, that Methodist preaching *ought* to be placed under Parliamentary restraint?" The answer was, "No, my Lord; I think it ought not; but rather to be protected and encouraged, as a national benefit." His Lordship was not the only statesman of the same school, who showed himself unfriendly to spiritual religion under the name of Methodism. Mr. Allan made an exception in the case of Lord Erskine, who used to weep when mention was made of his pious relative, Lady Fitzgerald, a personal friend of Mr. Wesley, and a member of his Society; a tablet to whose memory appears in the City-Road chapel. Whig statesmen have not in every case been favourable to freedom of action in the matter of religion.

The name of Mr. Allan was on the Local Preachers' plan, but he would only officiate in the workhouses and small chapels, delighting mostly to address Gospel truth to the poor, the aged, the infirm, the friendless, and the afflicted. He had a profound respect for Mr. Benson, and obtained a beautiful portrait of him, painted by a Royal Academician. It adorned his own drawing-room while he lived, and since his death has been presented by his son to the Theological Institution at Richmond, where it remains as an appropriate memorial of one of the ablest divines and best preachers that Methodism ever called her own. The placing such a memorial before young and generous minds is well adapted to excite in them a noble emulation.

During the early part of my residence in London, Mr. E——, a printer, who was conducting through the press an edition of Baxter's Practical Works, understanding that I was a collector of old books, called upon me, requesting the loan of some scarce volumes of that remarkable man, which I felt a pleasure in placing in his hands, although I never saw them again. He said to me that Baxter was not always careful in the selection of his words; and added, "Whenever I meet with an indelicate expression, *I always alter it.*" This statement was enough for me. I resolved never to purchase a copy of that edition, and

never to read it; for how could I know, in respect of any passage, whether I was reading Richard Baxter himself, or Richard Baxter amended by Richard E——, a London printer? In his lifetime Baxter made Oliver Cromwell and Right Reverend Prelates quail under his rebukes; and had he been permitted to visit the meddling printer in Crane Court, he would have shaken that delinquent “with such fits of awe” and terror, as would have extorted from him a penitent confession, and a promise that he would do so no more.

At the Quarterly Meetings of the City-Road Circuit in those times, a certain hatter in Gracechurch Street was usually one of the chief speakers, and seemed to enjoy the opportunity of giving the Preachers the benefit of his counsel, and of enunciating his views of ecclesiastical order every three months. He generally placed himself in an attitude of opposition to Mr. Bunting, whom he addressed as “Brother Bunting.” Every one, except the hatter himself, felt that the disputants were not fairly matched. The refutation of his opinions was to him a matter of no moment. Whether or not he was a lineal descendant from Goldsmith’s Schoolmaster, I am not able to say; but “in arguing” he bore a striking resemblance to that celebrated functionary;

“For, e’en though vanquished, he could argue still,”

and that with unabated pertinacity. Men of limited knowledge and fluent speech, with strong democratic tendencies, and perfect confidence in their own judgment, are often a great obstruction to business in Church-meetings, and are apt to produce irritation where it is of the utmost importance that charity and mutual confidence should be maintained.

Among many other excellent men with whom I was acquainted in the First London Circuit was Mr. Brunskill, an aged and intelligent gentleman, who held an important office in connexion with the Excise. He had lived in Newcastle some years before, when the Rev. Daniel Isaac was stationed in that town, and greatly admired that very able and eccentric man, concerning whose integrity, talents, and usefulness, he was always willing to converse. He gave me an account of a Methodist Excise-

man in the north of England, who, on his appointment to a new district, not finding any religious companions with whom he could associate, therefore opened his house for Methodist preaching, and had the gratification of seeing a Society organized under his own roof, and a favourable impression made upon the minds of other people. With these arrangements the clergyman of the parish was greatly offended, and applied to the Bishop of the diocese for assistance in opposition to what he regarded as an intolerable evil. His Lordship, nothing loth, addressed a memorial to the Board of Excise in London, complaining that one of their agents was employing the influence which his office gave him in promoting Methodism, to the injury of the Established Church. The Board were not in the habit of interfering with the religious opinions and habits of their officers; but as the complaint came from a Right Reverend Prelate, they deemed it requisite to institute an inquiry into the alleged grievance. It happened that the man whom they sent upon this service was himself a Methodist; but he acted fairly in the matter, stating that the officer had indeed introduced Methodist preaching into the village where he was stationed, and that his dwelling-house was the place where the religious services were held. He added, at the same time, that the person against whom complaints were made was a meritorious servant, discharging his official duties in a manner the most exact and unexceptionable. On receiving this report, the Board resolved that, as the man had given offence in the place where he was stationed, he should be removed; but as his conduct otherwise was unexceptionable and praiseworthy, he should be indemnified for any inconvenience his removal might occasion, by being sent to a better district; so that his position was improved. In the meanwhile, the secret conspiracy against the Exciseman became known in the village, and gave offence to many; for the man had commanded respect by his benevolence and uprightness. Among other persons upon whose minds a good impression had been made was a farmer, who said, "If the Methodist preaching is to be removed from the dwelling of the Exciseman, it shall be transferred to the farmhouse; and the Ministers shall have every requisite accommo-

dation under my roof." The Exciseman might therefore have said, with St. Paul, "The things which happened unto me have fallen out rather unto the furtherance of the Gospel." The man himself obtained advancement, and the form of religion which he loved gained influence, by the very means which were intended to be a check upon both.

Early in the year 1824 a project was started in London, I think by Mr. Butterworth, which excited considerable attention, and for a while promised important results. It was recollected that nearly a hundred years had elapsed since the rise of Methodism; and considering the benefits connected with it, as a revival of Christianity in its apostolic form, and the wide extent to which it had attained, it was suggested that the centenary of its existence might be celebrated with advantage. It was therefore resolved to convene a meeting in the month of May, when several friends from the country might be expected to be in London, for the purpose of carrying the scheme into practical effect. The meeting was held in the morning chapel, City Road, on the 4th of May, when a public breakfast was provided, a large number of friends were present, several animated speeches were delivered, and a cordial approval of the scheme was expressed. It was agreed to recommend to the ensuing Conference that September the 19th, 1825, being the centenary of Mr. Wesley's ordination, should be religiously observed throughout the Connexion; that public worship should be conducted in the various chapels; that thanks should be offered to Almighty God for the success which attended the ministry of Mr. Wesley and his fellow-labourers in the Gospel; that the Preachers in their sermons on that day should direct attention to the rise and progress of Methodism as a work of God; and that pecuniary contributions should be presented as an expression of grateful feeling. At this meeting a spirit of unwonted liberality was called forth, in which Mr. Butterworth led the way. He promised a donation of £550; Mr. Farmer promised an equal sum for himself and the Lambeth Society and congregation; and others followed in swift succession; so that on that morning no less than £2,528. 2s. was promised.

The money thus raised, it was agreed, should be applied to

the erection of a monumental building in London, of ample dimensions, adapted to the holding of public meetings for religious and philanthropic purposes, connected with suitable rooms for the transaction of business belonging to the Methodist Missionary Society, and available for other Connexional objects. The want of such a building was generally felt, Exeter Hall not being then erected, and it was hoped that Methodism would supply the public deficiency.

This scheme, so popular in its origin, and which it was thought would command general support, was approved by the Conference, and, in its printed Minutes, recommended to the Connexion; yet it was never practically adopted. The objects proposed, it was acknowledged, were worthy of all possible support; but the event which it was intended to commemorate did not recommend itself to the Methodist mind: for at the time of his ordination Mr. Wesley, although he was an accomplished scholar, a man of pure morals, and earnestly devoted to religious duties, was ill qualified for the sacred office with which he was invested by the imposition of prelatic hands. He had no distinct apprehension either of the real nature of a sinner's justification before God, or of the faith by which it is obtained; and in some other respects his religious state was dubious. Thirteen years after his ordination, when he returned from his mission in Georgia, he placed the following affecting record in his Journal, and soon after published it to the world: "I left my native country to teach the Georgian Indians the nature of Christianity; but what have I learned myself in the mean time? Why, (what I least of all suspected,) that I who went to America to convert others, was never myself converted to God." It was felt to be a strange inconsistency for the Methodist congregations, from Penzance to Inverness, from Bandon to the Giant's Causeway, to render public thanks to God for the ordination of an unconverted man, when they would not knowingly tolerate such a man in one of their own pulpits. Such an act, had it ever taken place under the sanction of the Conference, would have sadly embarrassed the future advocates of Methodism, when defending the system against the claims of ecclesiastical uniformity.

At the time of his ordination Mr. Wesley was a docile disciple of William Law, a Nonjuring Clergyman, a powerful and earnest practical writer, but a man whose views of religion were singularly unevangelical. As he denied that there is anger in God on account of the sins of men, he did not believe that the death of Christ was a propitiatory sacrifice; and his apprehensions concerning the office of the Holy Spirit as the Lord and Giver of Life, the Comforter, and the Sanctifier of the elect people of God, were essentially defective. He regarded a life of entire devotedness to God as the true end of human existence, and the purpose for which the Son of God was incarnated and died upon the cross; and he called upon all classes of people to make an immediate and entire surrender of themselves to God, in body, soul, and spirit, but without ever telling them how their past transgressions were to be forgiven, and how they might obtain the victory over the sinful propensities of their fallen nature. In the vain attempt to exemplify the doctrine of his erring master, Mr. Wesley spent many years of his life in endeavouring to gather grapes of thorns, and figs of thistles; forgetting that a greater than William Law has said, "A corrupt tree cannot bring forth good fruit." Before men can become "the servants of righteousness," in the full and adequate meaning of that expression, they must be "made free from sin," its guilt and curse, its defilement and dominion; and this freedom they can never obtain but by faith in Christ crucified,—faith exercised in a penitent state of the heart. Of the doctrine of present salvation by faith Mr. Wesley was profoundly ignorant at the time of his ordination; but it was afterwards pressed upon his attention by Peter Böhler, who on such matters was a wiser man than William Law. He received it on the authority of Holy Scripture; he realized its truth in his own experience; he preached it with zeal and fidelity; and hence the true secret of his power and success as a religious reformer. But had he remained to the end of his life what he was at the time of his ordination, he would not have been a means of any such revival of religion as that to which the name of Methodism is applied. He knew not then what it is, being justified by faith, to have peace with God through our Lord Jesus Christ; nor did he know what it is to be born of

God, so as to have power over all sin both inward and outward. His external righteousness was as strict as that of Saul of Tarsus ; but his religious state did not correspond with that of the primitive believers, whose character is described in the Apostolical Epistles. He had not the Spirit of adoption, crying in his heart, "Abba, Father." It was therefore wisely determined to defer the celebration of the Centenary, and to calculate the hundred years of Methodism from a more appropriate event than that which had been recommended.

CHAPTER XII.

APPOINTED CONNEXIONAL EDITOR (1824)—PERSONAL OBJECTIONS OVERRULED BY THE CONFERENCE—DIFFICULTIES SURMOUNTED—EIGHTEEN YEARS' ROUTINE—HELPS; THE REV. RICHARD WATSON AND MR. JAMES NICHOLS—METHODISM IN BARBADOES OPPOSED BY SLAVE-HOLDERS: OUTRAGES BY RIOTERS AND CONSEQUENT DEBATE IN THE HOUSE OF COMMONS—MR. BUXTON, M.P.—THE UNDER SECRETARY OF STATE FOR THE COLONIES AND MR. CANNING—NEW EDITION OF WESLEY'S SERMONS—DEATH OF THE REV. WALTER GRIFFITH AND HIS BURIAL IN MR. WESLEY'S TOMB—MR. GRIFFITH'S SHARE IN IMPORTANT SERVICES RENDERED BY FAITHFUL MEN TO METHODISM AFTER THE DEATH OF ITS FOUNDER—CERTIFICATE OF THE REV. HENRY MOORE'S ORDINATION BY MR. WESLEY.

WHEN I had spent three years in the First London Circuit, my labours as a *Travelling Preacher* ended in perpetuity, not by my own contrivance and will, but by a power which I had solemnly pledged myself to obey, and which, in the circumstances, I could not resist. Mr. Wesley accepted the services of several men who offered to assist him in his zealous and self-denying effort to "spread Christian holiness through the land;" but those who made the offer he accepted only as "sons in the Gospel," who should labour where he judged they would be the most useful. The power which he possessed in this respect he bequeathed to the Conference, as a solemn trust; and every Methodist Preacher, as to his sphere of service, is subject to the united Pastorate of the Body in its Annual Meeting; and from this subjection I could claim no exemption without violating my ordination vows.

In the year 1824, when Mr. Bunting had for three years sustained the office of Editor of the *Methodist Magazine*, it was deemed desirable that he should again take his part in the Circuit work of the Connexion; and it was proposed that the office thus vacated should be assigned to me. To this proposal I felt a strong repugnance on several grounds. It seemed unfair

to require from me, who had never enjoyed the advantages of a regular education, the performance of literary duties which men of indubitable scholarship, and of high intellectual ability, had hitherto been selected to fulfil ; for such were Mr. Benson and Mr. Bunting. I had done the best I could during the last twenty years, by hard study and extensive reading, to acquire theological and literary information ; but these pursuits had been carried on under great disadvantages, without the assistance of any one, and in the midst of pressing engagements ; so that I had little confidence in myself. I had indeed written and published some controversial pamphlets, and an octavo volume of biography ; but to send forth every month publications embracing a great variety of subjects, appeared to be a far more formidable undertaking than any that I had even contemplated.

At the same time I was aware that to please all the readers of the *Methodist Magazine* was an impossibility. I had not been trained to bear constant censure as a matter of indifference and with unruffled equanimity ; and whether I could ever be brought to such a state of mind was a problem which I could not solve. Some readers of that periodical, I knew, would be satisfied with nothing less than elaborate and polished diction, while others, with equal tenacity, would require the most homely and colloquial forms of expression. The *Methodist Magazine*, I remembered, too, is the official organ of a large body of religious people, whose every movement is watched by hostile parties ; and anything erroneous in doctrine, or in the statement of fact, that might even inadvertently appear in its pages, would bring upon the hapless editor a clamorous outcry, because the honour of the Body would be compromised, and its enemies gain a triumph. Yet to such a mishap there would be a constant liability, because of the haste with which the editor of a periodical work must often decide upon the articles before him ; for with him the day of publication is fixed, and no delay is allowed for prolonged deliberation.

Nor could I forget that the Methodist Preachers in general, whose tastes are endlessly diversified,—while they are one in the belief of essential truth,—claimed a special interest in the

Magazine, as their own organ of communication with the outside world; that it had become the practice to subject the Editor to a sort of annual trial, by proposing in every Conference a vote of thanks for his services during the past year, thus provoking hostile as well as friendly remarks from critics, all of whom it would be simply impossible for any man to please; and who, in all probability, would not be able to please themselves, if the management of the *Magazine* were placed in their own hands. To have twice ten thousand people sitting in judgment upon me every month,—and three or four hundred Ministers, old and young, with all their peculiarities of taste and mental habits, giving a formal judgment every year, as to my claims upon their gratitude,—was to me, young as I then was in authorship, not only a discouraging prospect, but absolutely appalling. I had heard the wise and learned Joseph Benson severely reflected upon in the Conference for articles which he had inserted in the *Magazine*, and had seen him wince under animadversions which he evidently felt to be unjust as well as unkind, when he had sincerely intended to serve the common cause; and I could not but anticipate a handling yet more painful, were I to be placed in the same office.

One object that Mr. Wesley had in view when he commenced his monthly *Magazine* was to provide a regular medium of self-defence against hostile attacks; this character of the *Magazine* it had been found necessary to maintain; and hence arose another difficulty. To be pledged to defend the tenets, the economy, and the ecclesiastical position of Methodism and Methodists against the assaults of their adversaries, Episcopal and Dissenting, was a formidable undertaking, requiring a more extensive range of knowledge, and a greater amount of dialectical skill, than I possessed. At that time I had also proposed to myself a careful and extensive study of old English authors, especially of old English divines; and this favourite project, I saw, would be seriously interfered with, were this office to be imposed upon me.

With these views, in the sincerity of my heart, I entreated the Conference to excuse me, and appoint some other man, more competent to the task, to the vacant post, and allow me

to live and die in the regular work of a Methodist Circuit, which was my highest ambition. On this subject my entreaties were unavailing; the Conference was inflexible; and in the printed Minutes of its proceedings stands the record: "Thomas Jackson is our Editor." The appointment was, however, attended by this sentence, added at my earnest solicitation: "The Conference request that the Rev. Jabez Bunting, and the Rev. Richard Watson, will afford to the Rev. Thomas Jackson, our present Editor, such assistance as their other engagements will allow, in the general management of the *Wesleyan-Methodist Magazine*."

At this time Mr. Griffith warned me against requesting any one to be associated with me. He said, "Were I as well qualified as you are to conduct our periodicals, I would get what help I could from every quarter, but would take the entire responsibility upon myself. The interference of other men will be sure to involve you in trouble at one time or another." This was wise counsel, though I did not act upon it. Of the truth of Mr. Griffith's warning I had afterwards painful proof; but at this time I was full of fear, arising from my want of experience, and from what I regarded as the formidable character of the undertaking. I soon found, however, that neither of the gifted men whom I had requested to be associated with me would at all share with me in any responsibility; neither were they agreed on every question of public interest; so that what one of them wrote gave offence to the other, and I had to bear the blame.

When the die was cast, I felt it to be my duty to apply myself with all diligence and assiduity to the duties of my new situation, and to do the best I could in the management of the *Methodist Magazine* and the *Youth's Instructor*; the two monthly publications that were entrusted to my care. To render them vehicles of important truth, and to present that truth in a form the most impressive, agreeable, and inviting, I regarded as my special charge. Laying aside, therefore, to a great extent, the study of old books, in which I had taken a profound delight, I carefully examined the current literature of the day, that I might be the better able to enrich the pages of these

two widely-circulated periodicals with whatever was likely to gratify an innocent curiosity, or tend to religious edification.

Eighteen years I spent in this service, reading, thinking, writing, day and night; preparing manuscripts for the printer; correcting proof-sheets, reporting the progress of the Gospel at home and abroad; censuring books of bad tendency, commending such as were likely to benefit the general reader; supplying illustrations of particular texts of Holy Scripture; refuting error; repelling the attacks of hostile parties; expounding truth in the form of sermons, and of doctrinal essays; and especially exhibiting the nature and power of Christianity, in the holy lives and peaceful deaths of individual believers. While thus employed, my attention was constantly directed to the efficiency of the Wesleyan ministry, in raising up a spiritual people, whose upright and useful lives, and whose calm resignation and joyous hope in death, furnish ample proof of the presence and agency of the Holy Ghost, "the Lord and Giver of life." While other men were therefore clamouring for form and ceremony, and in effect denying that any spiritual good can be found in the absence of prelatical ordination, traced in an unbroken succession from the Apostles,—a mere theory, which no man ever did or can prove,—I was forcibly impressed every successive month with the truth of the statement made by an old divine of the Church of England: "The power of saving men's souls depends not upon succession of persons according to human institutions, but upon the apostolical doctrine, accompanied by the Divine Spirit. If upon the exercise of their ministerial power men are converted, find comfort in their doctrine and the Sacraments, and at their end deliver up their souls unto God the Redeemer, and that with unspeakable joy; this is a Divine confirmation of their ministry, and the same more real and manifest than any personal succession."* Tried by this test, I could not but feel that the Wesleyan ministry is as valid as that which is exercised by any other body of men whatever. Of such facts as Lawson has specified, the *Methodist Magazine* is one of the most copious records in existence.

* Lawson's *Politica Sacra et Civilis*, pp. 336, 337. Edit. 1689.

In Mr. Watson I had, during his life, an invaluable auxiliary. The amplitude of his information, his singular readiness in literary composition, and the innate generosity of his noble heart, rendered him equally able and willing to assist in every emergency. He was not responsible for the articles that appeared in the *Magazine*; yet he generally supplied it with the reviews of books which it contained. Many of these appear in his collected works, where they retain a permanent interest and value, as able defences and illustrations of Divine truth. At the time of their original publication they were justly admired, and by competent judges were regarded as equal to the best articles of the kind that appeared in periodical works of much higher pretensions.

From Mr. Bunting I received no aid of the same kind. He was a wise counsellor; and his advices, verbally given, were often most valuable; but a single sentence in writing I could never prevail upon him to furnish, however hard I was pressed. This disappointment I felt the more keenly, because I had a document in his handwriting, and signed by him, Mr. Watson, and myself, which I understood to contain a pledge, that, in the event of my appointment to the office of Editor, he would supply original contributions to the *Magazine*; because, during his editorship, I had in many instances rendered him the best service in my power, at his own earnest request; and because I knew that any thing from his pen would possess a high value, be cordially received by the whole Connexion, and greatly tend to the popularity of the *Magazine*. But no forms of importunity that I could devise were of any avail.

To me it was a great advantage, inexperienced as I was in matters connected with the periodical press, that our *Magazine* was printed by a man of extensive ecclesiastical and theological reading, and of accurate scholarship, and that man my personal friend, in whom I had an entire confidence. Mr. Bunting, on whom I had relied for original articles, was removed to Manchester, and pleaded the urgency of his other engagements as the reason why he could not afford me the kind of help I requested; but with Richard Watson as a reviewer, and my friend

James Nichols as a printer, critic, and adviser, I was thankful, and took courage.

Yet with all the help I could obtain, I found myself to be an anxious and a busy man. To provide suitable matter for the *Magazine* in all its departments; to render the *Youth's Instructor and Guardian* all that its title professed it to be, and to present the instruction it contained in so inviting a form as to insure the attention of the junior members of Methodist families, required no small amount of thought and care. Other works, also, called for a vigilant oversight; such as the reprint of Mr. Wesley's *Christian Library*, a volume of which, in the octavo form, was expected every two months; and a miniature edition of Mr. Fletcher's Works, with such reprints as were passing through the press. Every Sunday I preached twice in London or the neighbourhood, which was a relief from the sedentary employment of the other days of the week; for I usually walked to my pulpit appointments, unless the places were very distant. On the Sunday evenings, when I arrived at home, after my pulpit duties and long walks, I was accustomed to take a draught of cold water, and go supperless to bed. The consequence was, that on the Monday morning I had no head-ache and no feverish symptoms, and was therefore prepared with renewed zest to resume my daily toil.

Towards the close of the first year in this my new employment, I went to the House of Commons, expecting to hear a debate in the issue of which the Methodist people felt a lively interest. The Wesleyan Mission to the Negroes in the West Indies had been successfully carried on for many years, at a large expense of money and of human life, and often in the midst of formidable opposition, raised by the slave-holders, many of whom deemed their secular gains, arising from unrequited labour, of more importance than the salvation of the hapless men, women, and children, whom they claimed as their "property." Among the men of this class several people in the island of Barbadoes acquired an unenviable distinction. In a paroxysm of violence they pulled down the Methodist chapel, where the black population were taught the way of salvation; and the Missionary, Mr. Shrewsbury, with his wife near the time of

her confinement, was driven from his pastoral charge, and compelled to flee for his life. Mr. Buxton gave notice of his intention to bring this outrage before the House of Commons, so that a warning might be given to other parties in the West Indies, not to offend in the same manner. The debate took place on the 23rd of June, 1825.

Mr. Buxton was not only a Christian philanthropist, but also a fine specimen of human nature. He was tall, and well-proportioned, calm, dignified, and self-possessed; and well prepared by his personal bearing, his intellectual power, and general character, to command respect, even in the British senate, where talent of the first order is not unfrequently displayed. He related with minuteness, in exact detail, and in a tone of just indignation, the facts of the Barbadian outrage; and called upon the House to declare its condemnation of this daring violation of law and right. The proposal being seconded by Mr. Smith, of Norwich, Mr. R. Wilmot Horton, the Under Secretary of State for the Colonies, rose to reply, and make the best excuse that he could for the rioters. He deprecated the discussion of such matters in Parliament, as tending to perpetuate religious animosity in the Colonies. The slave-holders in Barbadoes, he said, were favourable to the instruction of the Negroes, but they preferred the ministrations of the regular clergy to those of the Missionaries, believing that the doctrine of the latter rendered the slaves discontented with their condition. This was doubtless a mistake; but such was the ground of this hostility to the Missionaries. He confessed that Mr. Shrewsbury himself was a man of unexceptionable character; yet he had written a letter to the managing Committee in London, reflecting upon certain parties in Barbadoes; that letter the Committee had indiscreetly printed; it had found its way to Barbadoes, and was there placed upon the table of a public news-room, where it had provoked the people, and stimulated them to acts which every one must lament; but the House, he hoped, would not interfere in the matter.

When Mr. Horton sat down, and other members of the House had expressed their sentiments on the subject, Canning, who was then Secretary of State for the Colonies, rose, and

addressed the House, every member of which listened to him in breathless silence. He was a complete orator. His voice was music ; his tones were expressive of the most perfect candour, adapted at once to disarm all opposition ; his elocution was ready, and singularly elegant ; his sentences were not only correct, but beautiful in their construction ; and the sparks of genius which he occasionally emitted charmed every one. In this debate he was, of course, the organ of the Government ; and all were anxious to know how the Ministers of the Crown intended to act in the case. Unlike his Under Secretary, Canning branded the conduct of the Barbadian rioters in terms of unmeasured censure, with all their abettors in the island ; and then moved, as an amendment upon Mr. Buxton's proposition, a resolution in full accordance with his own speech, couched in stronger language than even Mr. Buxton had used. He was followed by Mr. Butterworth, Mr. Brougham, Dr. Lushington, and others, on the same side ; and the amendment, which every one confessed to be such, was passed without opposition. In the issue of this debate, Mr. Horton appeared to great disadvantage, forsaken, as he was, by the chief in his own department, subjected to the withering sarcasm of Brougham, and in effect rebuked by a unanimous vote of the House of Commons, passed in opposition to the tenour of his speech. The House pledged itself, in the terms of Canning's resolution, to support the Crown in any measures that might be deemed necessary to prevent the recurrence of any similar outbreak, and to secure to the people of Barbadoes, as well as to all the colonies of the empire, complete religious toleration. The consequence was, that Canning was applauded as the friend of liberty and order ; his conduct was characterized as "most manly and honourable ;" and the unlucky Under Secretary was regarded with suspicion by all who were concerned for the civil and religious welfare of the Negro race.

Some years after, Mr. Horton was appointed the Governor of Ceylon, where he was brought into intercourse with our Missionary, the Rev. Benjamin Clough, to whom he made a confidential communication concerning this memorable debate. He said that when Mr. Buxton gave notice of his motion, Can-

ning, who was over him in the Colonial Office, *required* him to address the House of Commons in palliation of the Barbadian riots. He was unwilling to undertake the suspicious and unwelcome task; but Canning insisted upon it, and would take no denial; so that Mr. Horton had no alternative but to submit, and make a speech in opposition to his better feelings and judgment, or to resign his office, which at that time would have seriously embarrassed the Government. He stated that he had reason to apprehend he had suffered in the estimation of the Wesleyan Body in consequence of that unfortunate speech, which was forced from him; and requested Mr. Clough, if it should ever be in his power, to set him right with the Methodist people, by making known to them the facts of the case. For the performance of this friendly act no opportunity seemed to offer itself to Mr. Clough, who, when he came to England, requested me to undertake the service. At the same time he placed in my hands a letter of considerable length, which he had received from Mr. Horton, containing abundant evidence of the confidential intercourse they had with each other.

Mr. Horton's statement does not place Canning in the most favourable light, but there is no reason to doubt its truth. That very eloquent and popular statesman was a genius, a wit, a man of great versatility of talent, and a general favourite with the people of England; but on some occasions, perhaps, was more dexterous and clever than simple-minded and straightforward. Temptations to the same effect must often beset the paths of public men in the administration of government, when they wish to disarm hostility, and yet maintain the supremacy of law. Perhaps Canning had both these objects in view when he adopted this double policy. We cannot suppose that so great a man would put Mr. Horton into the wrong, that he might himself appear to advantage by the contrast. He probably thought that as criminals in our courts of justice have the benefit of counsel, who, if they cannot justify their clients, may succeed in extenuating their crimes, and secure a mitigation of punishment; so the Barbadian rioters might with propriety have a similar benefit in Parliament. Or it is possible he may have deemed it a matter of policy that the

planters in the island should receive an impression that they had some sympathy in the Colonial Office, while this outrage was condemned. Yet, after all that can be said, I apprehend that Mr. Horton had just ground of complaint.

My connexion with the literary establishment of Methodism brought me into constant intercourse with Mr. Kershaw, who then sustained the office of Book-Steward; and whom I ever found to be a most amiable, friendly, and upright man. His preaching I greatly admired. His sermons, like those of Dr. Ogden and Mr. Edmondson, were short, but sententious, instructive, and edifying. It was no dishonour to him that he felt himself inadequate, at his time of life, to the successful management of a large and complicated business-concern, alien from the habits to which he had been trained; and that he therefore resigned a situation which ought never to have been forced upon him. My recollections of him are all of a pleasurable kind. In his countenance and general appearance, it was often observed, that he bore a striking resemblance to the Duke of Kent. I have a distinct remembrance of Mr. Kershaw's father, whom I heard preach in the parlour of a farm-house in my boyhood. He was a fine-looking man, and was known in Yorkshire by the name of "Dr. Kershaw." He travelled through the country in his own vehicle, preaching in villages, and giving medical advice to the labouring classes; thus manifesting a laudable concern both for the bodies and souls of the people; many of whom, but for his instrumentality, would have remained under the double evil of bodily disease and the curse of sin. He was the author of a small work, intended to expound the Revelation of St. John to ordinary readers.

Mr. Kershaw was succeeded in the office of Book-Steward by Mr. Mason in the year 1827; who sustained the office for a much longer period than any other man, and surpassed all his predecessors in the successful management of the business of the Book-Room.

When I had spent a year in the editorship, I attended the Conference in Bristol, where I expected to be subjected to a fiery ordeal as to my services during the last twelve months;

for, although I had spent the time in my quiet study, my doings, by means of the press, had been open to the inspection of many readers, from Bandon to Belfast, and from Penzance to Inverness; and I expected to hear the opinions of men, some of whom were only intent upon the gratification of their own tastes, and had little sympathy with the hapless Editor, who desired to please and profit every one, and whose censors persisted in forgetting the fable of the miller, his son, and his ass. I passed the ordeal, however, far better than I had any reason to expect; and the following record appears in the printed Minutes of the Conference proceedings:—"The cordial thanks of the Conference are hereby given to the Rev. Thomas Jackson for his able and esteemed services as our Editor during the past year; and particularly for the satisfactory manner in which he has conducted the *Wesleyan-Methodist Magazine*, and for his new and correct edition of Mr. Wesley's Sermons, lately published."

The edition of Mr. Wesley's Sermons, here referred to, was begun during the editorship of Mr. Bunting; but as he, at that time, declined the responsibility of conducting it through the press, that task was by the Book-Committee confided to me. On examination I found that these incomparable sermons had not only been carelessly printed, so as to contain inexcusable inaccuracies, but had been actually tampered with, either by meddling printers or editors, or both, especially in respect of their arrangement, the author's order being materially changed; so that doctrinal sermons, to which a legal importance is attached, because of the reference that is made to them in the trust-deeds of Methodist chapels, and which Mr. Wesley therefore intended to be kept distinct, were mixed up with others of a different character. In the arrangement of the sermons I therefore resolved to restore the author's own order; and determined to spare no pains, by a careful collation of various editions printed during Mr. Wesley's life-time, to secure a pure text, and especially of those sermons in which the Founder of Methodism has embodied his mature thoughts concerning the nature and method of salvation, according to the teaching of the New Testament. This was a work of considerable labour and care, but one which appeared

to me of high importance. Often did I call my children from their companions and their play, to read from one edition of Mr. Wesley's Sermons while I looked over the pages of another, for the purpose of noting any discrepancy between them. To read discourses which they did not understand was to them a sore trial of patience; but the discipline and self-denial did them no harm; and the public benefit was great and permanent. The proof-sheets of this edition, which was comprised in two volumes octavo, as a matter of course passed through the hands of Mr. Bunting before they were put to press, as he was the responsible editor; and he could not resist the temptation of attempting an occasional emendation of Mr. Wesley's grammar and phraseology. His correct eye could not bear such phrases as, "I have wrote;" "he is older than me;" "I was stronger than him;" which pass current in the writings of Mr. Wesley. But whatever might be the value of these emendations, I cancelled every one of them, as I thought myself in duty bound, the responsibility of the edition having been entrusted to me, however irregularly. I could be no party to even the slightest verbal alterations in the works of Mr. Wesley, because every such alteration would serve to deprive them of their distinctive character. With respect to expression, Mr. Wesley wrote according to the practice of the best authors of his time.

What liberties are usually taken with standard works, as they pass through the press in successive editions, I know not; but I hold it to be an act of injustice to a deceased author, and therefore a crime, to make him answerable for things that he never wrote, and for forms of expression which he did not use. Should it be said, that if Mr. Wesley were now alive, he would himself make these proposed alterations in his compositions; the answer is, that he is not alive; that much of what he wrote was printed more than a hundred years ago; that, in respect of their phraseology, his writings resemble those of the most accomplished of his contemporaries; and that as he wrote and published them they ought to remain until the end of time. Were Geoffrey Chaucer now alive, he would doubtless express himself in the diction of the present age; but is that a reason

why his "Canterbury Tales" should be translated into such English as was written by Southey and Sir Walter Scott, and then published in Chaucer's name?

It is, of course, perfectly lawful to revise, abridge, and otherwise alter and modify the works of deceased authors, and adapt them to modern use; but in all such cases due notice ought to be given, that the author may not be injured, nor the reader misled. To make a deceased writer answerable for sentences and paragraphs which he never saw is at once a violation of truth and justice, which merits the severest condemnation; I had almost said, should be "punished by the judges." An author who is duly alive to his own reputation would rather choose that his bones should be disturbed in their last resting-place, than that his literary compositions should be tampered with; so that he should be made answerable for things which other men have written.

On the 30th of January, 1825, the Rev. Walter Griffith ended his honourable and useful life in London, where he had long been known and highly esteemed, having spent upwards of forty years in the Methodist ministry. In the immediate prospect of his dissolution, he exclaimed, in a rapture of holy joy, "Let all go but Christ and heaven! Glory, glory, glory! The blood of Jesus cleanseth from all sin. I have gained the victory through the blood of the Lamb." Great respect was shown to his memory; sermons on the occasion of his death were preached in most of the Methodist chapels in London, the pulpits being covered with black cloth, and his funeral was numerously attended. His remains were deposited in Mr. Wesley's tomb, the opening of which was an occasion of intense interest to many. It was found that Mr. Wesley's outer coffin had almost entirely disappeared, leaving the lead coffin, containing his body, exposed and bare. I observed it to be of very short dimensions. It was placed in another wood coffin of substantial material, and then in a massive stone coffin, after which the tomb was closed, with the intention that it should never be opened again till the great archangel's trumpet shall sound, summoning both the living and the dead to appear before the judgment-seat of Christ. In addition to the body of

Mr. Wesley, the tomb now contains the body of his sister, Mrs. Martha Hall, with the bodies of the following ministers, his fellow-labourers in the Gospel: John Murlin, John Richardson, Thomas Olivers, Duncan Wright, and Walter Griffith. A memoir of Mr. Griffith's life and ministry, drawn up by Mr. Grindrod, was afterwards inserted in the *Methodist Magazine*.

Mr. Griffith may be fairly considered as belonging to an honourable body of men who were called into the ministry by Mr. Wesley, were trained by his example and teaching, and upon whom devolved the care of the Connexion when he was no more. Although he was comparatively a young man when Mr. Wesley died, he took a lively interest in the affairs of Methodism, and was personally concerned in the changes which then took place in its economy. He was stationed in Bristol when the question was practically tried, whether the itinerant system should be perpetuated through the medium of the Conference, or whether the preachers should be appointed to the chapels by the trustees, acting in their separate and corporate capacity. At that time other questions also arose, and were warmly debated. The preachers and people were all resolved that the doctrines which they had received should be maintained inviolate, regarding them as the truth which is in Jesus. They were also fully agreed that the Methodist discipline, with respect to classes, bands, and love-feasts, is thoroughly Scriptural in its character, and directly adapted to the advancement of spiritual religion. On some other matters their opinions varied. A part of them thought that the members of the Societies should still be denied the Sacraments in their own places of worship, and be therefore compelled to go to their parish churches to commemorate the death of their Saviour, by "eating of that bread, and drinking of that cup." Others of them thought that the yearnings of their people should be met and gratified by receiving the symbols of redeeming mercy at the hands of their own ministers, by whose instrumentality they had been turned from the love and practice of sin, and joined together in Christian fellowship; they thought also that the Methodist chapels ought to be generally open for public

worship at the most convenient times on the Lord's day, irrespective of the services in the parish churches, leaving the people at liberty to attend those places which they conscientiously preferred.

These questions they argued with each other in an earnest and godly spirit ; some of them contending for a strict adherence to the order which Mr. Wesley had generally observed ; and others urging the fact, that Mr. Wesley had anticipated these changes in the event of his decease, and had prepared the way for them, by admitting in some cases religious service in his chapels during church hours, and especially by ordaining several of his Preachers to administer the Sacraments, giving them letters of orders to this effect. The parties were not hasty in deciding these matters, but took time for consideration, paying a respectful deference to each other's opinions and conscientious convictions ; taking also into the account the just claims of the people whose spiritual interests were deeply involved. The questions were at length settled, so as to secure general liberty, both to the Preachers and people, the conscience of no man being subjected to even the semblance of coercion. To the men who engaged in these discussions, and who adopted these wise decisions, the Methodists owe a debt of permanent gratitude : they carefully preserved those vital elements of Methodism which have a direct bearing upon personal godliness, and at the same time secured to them means of personal edification which they had not previously enjoyed, and to which they were fairly entitled, especially with respect to the Christian Sacraments, and public preaching and worship in the forenoon of the Lord's day. In these arrangements Mr. Griffith decidedly concurred ; and he pleaded for the Scriptural rite of the imposition of hands in the ordination of men to the Wesleyan Ministry some years before the Conference consented to adopt it. "The laying on of the hands of the presbytery," in Conference assembled, when Preachers, after due trial, are invested with the full ministerial character, had his hearty approval, and indeed was no novelty in Methodism, Mr. Wesley, with the aid of his clerical brethren, having done the same thing, assuming that, according to the teaching of Holy Scrip-

ture, Bishops and Presbyters are one order, and therefore have the same right to ordain.

As Mr. Wesley's ordinations have been denied by some parties, and as there is reason to believe that many of his spiritual children are imperfectly acquainted with the real nature of these important acts, I will transcribe from the autobiography of the late Rev. Henry Moore the certificate which he received when he was formally appointed to the pastoral office ; simply premising that it was written on vellum, and bore the signature and seal of Mr. Wesley.

“KNOW ALL MEN BY THESE PRESENTS, that I, John Wesley, late Fellow of Lincoln College, Oxford, Presbyter of the Church of England, did on the day of the date hereof, by the imposition of my hands, and prayer, (being assisted by other ordained Ministers,) set apart Henry Moore for the office of a Presbyter in the Church of God : a man whom I judge qualified to feed the flock of Christ, and to administer the Sacraments of Baptism and the Lord's Supper, according to the usage of the Church of England, and as such I do hereby recommend him to all whom it may concern.

“IN TESTIMONY WHEREOF I have hereunto set my hand and seal this twenty-seventh day of February, in the year of our Lord One Thousand Seven Hundred and Eighty-nine.

“JOHN WESLEY.”

“Present and Assisting :—

THE REVEREND JAMES CREIGHTON,

THE REVEREND PEARD DICKENSON,

Presbyters of the Church of England.”

CHAPTER XIII.

THE REV. CHARLES WESLEY'S FAMILY—PURCHASE OF C. WESLEY'S PAPERS—PREPARATION OF THE SUPPLEMENT TO THE WESLEYAN-METHODIST HYMN-BOOK—DR. SAMUEL JOHNSON'S REGARD FOR THE WESLEY FAMILY—MR. WESLEY'S WORKS: A NEW EDITION CALLED FOR; DEFECTS AND INCOMPLETENESS OF FORMER EDITIONS; CONTENTS OF THE NEW EDITION (1829-1831)—DOMESTIC AFFLICTION—MARRIAGE OF DAUGHTER WITH A FRENCH PROTESTANT CLERGYMAN—VISITS TO FRANCE AND BELGIUM: IMAGES OF THE VIRGIN MARY; INTERIOR OF A BELGIAN PRISON; BIBLE SOCIETY'S AGENTS; SCENE IN A CHURCH AT OSTEND; A ROYAL EMBARKATION—COLPORTEURS AT LILLE; A FRENCH "GALLIO."

AFTER I became resident in London, no persons to whom I was introduced, and with whom I formed an acquaintance, awakened in me a more lively interest than the family of the Rev. Charles Wesley, consisting of two sons and a daughter. His widow was living when I arrived in the metropolis, but she was then very aged, and did not long survive; her I never saw, but with her children I became familiar.

Charles, the eldest son, held the office of organist in the church of St. Marylebone, and lived in the neighbourhood, with his sister, who may be said to have been his housekeeper and his guardian, though neither of them appeared to have any just apprehension of the value of money, or of a wise economy in the expenditure of it. Their mode of living may be appropriately characterized by the terms "genteel poverty." They had been accustomed to associate with the nobility and gentry of a former generation; and he, as a musician, had enjoyed the direct patronage of two Kings,—the third and fourth Georges: their dresses, which had been fashionable half a century before, were now antique, and worse for the wear they had undergone.

In his manners Charles had the ease and elegance of a

courtier ; in music he seemed to be inspired, so that the organ under his touch appeared to be possessed of both intelligence and feeling ; but of the affairs of ordinary life he knew nothing. What he was when he was a young man, caressed by the rich and great on account of his musical genius and talent, may be learned from the following epigram, by which his father intended to correct certain habits which the son had begun to affect :—

“ ‘Take time by the forelock,’ is old Charles’s word ;
 ‘Time enough,’ quoth his son, with the air of a lord ;
 ‘Let the vulgar be punctual ; my humour and passion
 Is to make people wait, or I can’t be in fashion.
 If I follow the great only when they do well,
 To the size of a hero I never can swell.
 But for me, insignificant wight, it suffices
 To copy them close in their follies and vices.’ ”

His extraordinary powers as an organist recommended him to the attention of the two Monarchs just mentioned, with both of whom he was evidently a favourite. Some of the things which he related to me I have inserted in the Life of his father, and perhaps may be forgiven if I also relate them here. He told me that he once offered himself for the vacant office of organist at St. Paul’s cathedral ; but when he waited upon the ecclesiastical dignitaries who had the appointment, he was abruptly repelled with the announcement, “We want no Wesley here !” George the Third heard of this rude and unseemly rebuff, and sent for the disappointed candidate to Windsor, that he might know from him the particulars of the case. After hearing them he said, “Never mind, Sir ; the name of Wesley is always welcome to me.”

At another time, when he was with the King at Windsor, after His Majesty had lost his sight, he said, “Mr. Wesley, is there anybody in the room beside you and me ?” “No, your Majesty,” was his reply.” “Then I will tell you what I think,” said the King. “It is my judgment that your father, and your uncle, and George Whitefield, and Lady Huntingdon, have done more to promote true religion in England than all the dignified clergy put together.”

George the Fourth, who he told me was a good judge of

music, also extended to him a kind patronage. The father and the son were both great admirers of Handel's music; and as no one could play it with greater effect than this gifted man, he received from them every mark of respect. Once when he waited upon George the Fourth, then Prince Regent, residing in Carlton House, the Prince saw him approach by a back entrance, and inquired of him why he came that way. "Because I was refused admission by the other door," was the answer. The Prince immediately ordered into his presence the man who had done this, and charged him never again to offend in the same manner when Mr. Wesley applied for admission.

Miss Sarah Wesley, like her two brothers, was somewhat below the middle size. She strongly resembled the portraits of her late father, and possessed a fine literary taste, with much of the mental acuteness for which the Wesley family were so remarkable. She was one of the most intelligent ladies I ever knew, being accustomed to associate with the distinguished writers of the age; and her own published compositions were numerous and valuable, though her name was not given in connexion with them. Her friend, Dr. George Gregory, I understood, entered into contracts with the London publishers for certain literary services, and she was employed under his direction. Aware that her father differed from her uncle, the Rev. John Wesley, on ecclesiastical affairs, and that he had consequently fallen under some suspicion among what were called "the Lay Preachers," she appeared rather shy of me at the first; but when she perceived that I really had a profound respect for her father, she laid aside her reserve, and we became sincere friends. She showed me a part of the family papers, over which my heart yearned, and occasionally gave me an original document relating to the early progress of Methodism, with which I was able to enrich the pages of the Magazine. Neither Charles nor his sister was ever married; and when it was found that they were in straitened circumstances, a regular allowance was made to them from the Wesleyan Book-Establishment in the City Road.

They usually resided in lodgings; and when they left London

in the summer of 1828, intending to spend some time in Bristol, where they were born and had many friends, I engaged to take the charge of their furniture, and thus save them the expense of sending it to a public warehouse. Miss Wesley never returned to London, but died in Bristol, September 19th, and was interred in the family grave in St. James's churchyard in that city. In the latter years of their lives they were both members of the Methodist Society connected with the Hinde-Street chapel, near Manchester Square.

When deprived of his sister, Charles was thrown upon the resources of his own mind as to the management of his affairs; and that those resources were not remarkably ample appears from the fact, that instead of returning to London, as he might have done, by a stage-coach, he came all the way by post-chaises, upon which he expended nearly thirty pounds, the drivers having discovered that he had more money than thrift. Knowing how liable he was to be imposed upon, now that he was deprived of his sister's care and counsel, and being aware of the immense importance of the family papers to the future historian of Methodism, as well as on other accounts, I was anxious to secure those documents for the benefit of the Connexion, to which they seemed of right to belong. What to do with them their owner knew not; and, after taking advice, he sold them to me; the same annuity which had been given to him and his sister being guaranteed to him, in addition to the sum agreed on. Mr. Mason, our Book-steward, being in doubt as to the real value of these documents, declined to advance any money towards the purchase, which appeared to me a matter of high importance, and one that would admit of no delay. I therefore borrowed the money of my friend Mr. Buttress; and, on the assembling of the Conference, reported what I had done. The manuscripts were gladly accepted at the price I had paid for them: thus a copyright was secured in the Supplement to the Wesleyan Hymn-Book; and materials were obtained for a Life of Charles Wesley, the Poet of Methodism; along with an invaluable treasure of devotional poetry, which, while I write, is in course of publication, under the able editorship of my friend

Dr. Osborn. In this treasure were comprehended five quarto volumes of hymns upon the principal texts in the four Gospels and the Acts of the Apostles, corrected with great care by the venerable author, and prepared for the press by his own hand, besides other compositions both in prose and verse, including the private journal of Charles Wesley, which has since been published.

The Supplement to the Wesleyan Collection of Hymns was published early in the year 1831. The task of preparing it was confided by the Conference to Mr. Bunting, Mr. Watson, and myself. The hymns were mostly selected by Mr. Watson; and as both he and Mr. Bunting had a greater partiality for the hymns of Dr. Watts than I had, there are more of them in that selection than there otherwise would have been. I thought that Watts, with all his excellencies, which are many and undeniable, is often careless, feeble, and unevangelical; and that the space occupied by some of his compositions would have been better occupied by terse and spirited productions of Charles Wesley's genius. My associates judged otherwise; and two to one were formidable odds. The Supplement has been well received, and extensively useful, especially in respect of public worship on the Sabbath-day, and of occasional religious services, such as Missionary Anniversaries, and the ordination of ministers.

When Charles Wesley of musical memory died, the annuity which he and his sister had been accustomed to receive was given to their brother Samuel, and paid to him in monthly instalments. He often observed to me, when he came to receive these sums, that the Jew's curse had fallen upon him,—“old age and poverty.” He had not been so attentive to the religious teaching of his devout father as he ought to have been; and the sins of his youth pressed heavily upon him as he drew to the close of life. He felt that “the way of transgressors is hard.” Yet he was anxious to uphold the honour of the family whose name he bore. When he was unable himself to come for the monthly sum that was due to him, he used to send one of his sons, about nine or ten years of age, whose manners presented unmistakable proof of the care that was taken of his

training. He was a complete gentleman in miniature; was perfectly self-possessed, and could bow as gracefully as if he had belonged to the court of George the Fourth. Upon his death-bed the father said to another of his sons, "Keep up thy knowledge of Latin, Jack. Remember, the Wesleys were all gentlemen and scholars." I prayed with him when he had lost the power of speech, and was apparently unconscious, commending him to the tender mercy of God through the atonement and intercession of Christ. Just before his departure, although he had not spoken for some time, he cried out in his usual tone, "O Lord Jesus! Lord Jesus!" and immediately added, "Good bye all, good bye—all," and expired. His remains were interred in the grave of his late father, in the churchyard of St. Marylebone. Out of respect for his memory, as one of the most distinguished musicians of the age, some of the finest singers, belonging to the most eminent of the London choirs, especially that of Westminster Abbey, attended his funeral; and, after chanting a considerable part of the service in the church, formed a large circle in the burying-ground, and sang an appropriate anthem with wonderful power and effect. I was impressed beyond all that I had ever felt before from the combination of human voices.

For the family of the Wesleys Dr. Samuel Johnson showed more than ordinary respect to the very end of his life. He honoured the Rev. John Wesley with his friendship, and expressed a high opinion of his talents and conversational powers; his sister, Mrs. Hall, was one of his chosen companions; and with the entire family of the Rev. Charles Wesley he lived in free and affectionate intercourse. Two notes in his handwriting, which now lie before me, contain ample proof of this fact, if even other evidence were wanting. The first of them is addressed to "Charles Wesley, Esq.," the organist.

"SIR,

"I BEG that you and Mrs. and Miss Wesley will dine with your brother and Mrs. Hall at my house in Bolt Court, Fleet Street, to-morrow.

“That I have not sent sooner, if you knew the disordered state of my health, you would easily forgive me.

“I am, Sir,

“Your most humble servant,

“*Wednesday.*

“SAM. JOHNSON.”

The other is addressed “to Miss Wesley.” It is as follows:—

“MADAM,

“I WILL have the first day that you mention. Come, my dear, on Saturday next; and if you can, bring your aunt with you, to

“Your most humble servant,

“*October 28th, 1783.*

“SAM. JOHNSON.”

The Methodist Conference not only holds its Editor responsible for what appears in its monthly periodicals, but also for the correctness of all its books whenever they are reprinted. This I found to be a large addition to my other duties. When the reprinting of the second edition of the *Christian Library* was finished, and also the miniature edition of Mr. Fletcher's Works, a new and complete edition of Mr. Wesley's Works was called for; and the task of conducting it through the press fell upon me. This I felt to be a serious charge; for what the Thirty-nine Articles are to the Church of England, and what the Westminster Assembly's Confession of Faith is to the Scottish Church, *that* certain parts of Mr. Wesley's writings are to the Methodist body; and to the whole of them a respectful attention is ever paid, because of their pious tendency, and the solid instruction they contain. Yet it may be fairly questioned whether any eminent writer in the English language has suffered so much from the carelessness of printers, and the officious meddling of professed correctors, as he has done, both during his lifetime and since his decease. He was himself a busy man, sounding the Gospel trumpet through the three kingdoms, and was therefore unable to superintend the printing of his own books; and the men to whom he entrusted his literary fame were faithless to an extent which is hardly credible.

Two editions of his Works, both of them professing to be complete, had already appeared ; one in the years 1771–1774, in thirty-two volumes duodecimo ; and the other in 1809–1813, in sixteen volumes octavo. The first of these editions was published under Mr. Wesley's personal sanction, and was intended to embody his mature thoughts on the subject of religion, what he had previously written being then revised and corrected by his own hand. The printer whom he employed on this occasion was William Pine, of Bristol, a member of his own Society, but one of the most careless owners of a printing press that ever tried the temper of an author. It was well for him that he had to deal with so meek a man as John Wesley, rather than with Dr. Samuel Johnson, who would certainly have felled him to the ground, when the extent of the mischief he had done was ascertained. He not only defeated Mr. Wesley's design to send out his Works in a correct and amended form, but sent them forth in a far worse condition than they had ever been in before. For this edition Mr. Wesley had provided excellent paper, and an elegant type ; but on reading the volumes after they had been issued, he found not only important words and clauses, but whole paragraphs left out, and more than a hundred pages of his Journal omitted ! In many places the sense was seriously marred, and in others entirely perverted. Having found out the extent of the evil, the author affixed to each volume a frightful list of *errata* ; and in the copy which he retained in his own library he corrected every volume with his own pen. As time advanced, this edition of Mr. Wesley's Works became increasingly incomplete ; for as he lived some sixteen years after its publication, and continued his practice of writing till the time of his death, the additions which he made to his Works were both numerous and important.

With respect to the octavo edition, which was published after Mr. Wesley's death, truth requires the statement, that the printer and editor entirely overlooked the tables of *errata* which the author had prepared with great care, so that in many places it is grievously inaccurate ; and it not only contains a few pieces which Mr. Wesley did not write, but it omits more than twenty tracts and pamphlets which he published at different periods.

These I had been able to collect, by a careful examination of book-stalls and old book shops, continued through several years, not imagining, when I was forming my collections, the use that I should be called to make of them.

In the spring of 1828 I sent forth the Prospectus, announcing the forthcoming edition of Mr. Wesley's Works, specifying the terms of publication, and the fact that it would include some twenty pamphlets and tractates that had never before appeared in any collected edition of the author's Works; little thinking what a storm of displeasure I was provoking, and of the hostility I should soon have to meet. I had been at great pains and considerable expense in collecting copies of the various editions of all the tracts and volumes that Mr. Wesley had ever published, and intended to render them all available in the contemplated edition; assuming that I should honour Mr. Wesley by a complete and accurate reprint of all his publications, and confer a real benefit upon the Connexion, the Preachers in particular, who are the natural guardians of his literary reputation.

I was therefore astounded, when the General Book-Committee assembled, preparatory to the meeting of the Conference in London, to find that my Prospectus was made an occasion of severe animadversion upon the writer; some of the senior Preachers evidently regarding me as an upstart, who was wishful to exalt myself at the expense of my betters. They refused to believe that I had any books and pamphlets written by Mr. Wesley, with which the last editor of his Works was unacquainted. It was alleged that he was a personal friend of Mr. Wesley, an eminent scholar, and superior to me in every respect. All this I confessed was very true, but it did not invalidate my Prospectus, which was strictly correct in every particular.

My defence was, that the question which my assailants had mooted was one of fact, which could be very easily decided. Not being aware of the attack about to be made upon me, I had not brought with me to the meeting the publications in question; but I was ready to show them to any persons whom the meeting might depute to inspect and report upon them. Being strong in

the consciousness of my own integrity, I felt that I could bear the reflections that were cast upon me ; for I knew that a few months would suffice to set me right with the public ; and that, at least, posterity would do me justice, as Mr. Wesley would have done had he been alive.

The edition was completed in fourteen volumes, a volume appearing every two months till the whole was issued. The first bears the date of 1829, and the last that of 1831. This edition contains upwards of twenty distinct publications, undeniably written by Mr. Wesley, more than five hundred of his letters, and many other documents, which were never before embodied in any collection of his Works. It includes also the titles of the several prose works which he abridged from various authors, with the prefaces connected with them ; and also the titles of the poetical publications of the two brothers. These prefaces are upwards of seventy in number, and some of them are singularly racy and valuable. I have since discovered, what I then suspected, but could not prove, that the “Roman Catechism,...with a Reply thereto,” inserted in the tenth volume, was written before Mr. Wesley was born, in the seventeenth century, and was only revised and abridged by him ; and that the tract entitled, “Directions concerning Pronunciation and Gesture,” in the thirteenth volume, is part of a larger work, written by the Port-Royalists. The Sermon on the “Cause and Cure of Earthquakes,” I have also discovered to have been written by Charles Wesley, not by John. It was preached and published on the occasion of the shock of an earthquake which was felt in London, March 8th, 1750. A copious Index is appended to the fourteenth volume, drawn up with great care ; so that Mr. Wesley’s opinions on any given subject may be readily ascertained. When the edition was completed, it was seen that the Prospectus, which brought upon me such an amount of censure, was more than realized ; and Mr. Watson, in his Life of Mr. Wesley, written at the time, speaking of the attention which was paid to the writings of this eminent man, says, “To this the admirably complete, correct, and elegant edition of Mr. Wesley’s Works, lately put forth by the labour and judgment of the Rev. Thomas Jackson, will still

further contribute. Numerous valuable pieces, on different subjects, which had been quite lost to the public, have been recovered; and others, but very partially known, have been collected."*

When this labour was ended, I was called to conduct through the press an edition of Mr. Wesley's revised translation of the New Testament, with his Explanatory Notes, of which I endeavoured to furnish a pure and correct text, which could only be done by a careful collation of various editions, and by availing myself of the author's manuscript corrections, contained in a copy which he left in his own library. This edition was comprised in two volumes octavo.

While I was thus engaged in editing the writings of Mr. Wesley, and in providing matter for the two important periodicals that were confided to my care, for many months my heart was sad on account of my daughter, who appeared to be destined to an early removal from my little family circle. When she was bringing her studies to a close, and was fast verging upon womanhood, her health broke down entirely. Medicine afforded no relief, and an early death appeared inevitable. Mr. Hunter, of Islington, who attended her through the winter, advised a removal to the sea-side as soon as the weather would permit, as the only probable means of recovery. Very early in the spring of 1830, therefore, her mother accompanied her to Margate; and the friends there, learning whose child she was, whispered to one another, "They will never take her back again alive." After a while she was placed in sea-water; but she came out shivering with cold, and a considerable time was spent in rubbing her limbs before their natural warmth was recovered. After this experiment, hope further declined, and fear predominated. Yet it was felt that while life remained, we ought not to despair. After a few days therefore she was again placed in the sea-water; and this time she came out in a glow. From that time she gradually recovered; so as at length to become the wife of a French Protestant Clergyman, and the healthy mother of five healthy children, over whom my heart yearns with

* Watson's Works, vol. v., pp. 243, 244. Edit. 1835.

tender affection. Their father is descended from an ancient Huguenot family, the elder members of which held and professed the truth in times of bloody persecution. My heart expands with joy and gratitude, when I recollect that my child was not only raised up from the verge of death, but raised up to be allied to a faithful pastor belonging to a Church, which, above almost every other Protestant community, except perhaps the Piedmontese, has augmented "the noble army of martyrs." That the blood of my father's family should be mixed with Huguenot blood, I feel to be a high honour, such as wealth can never confer.

After my daughter had become a resident, first in Lille, and afterwards in Brussels, I used to pay her and her family an occasional visit, and had thus an opportunity of seeing the effects of Popery in countries where it is under little or no restraint from a Protestant population. On entering into France and Belgium, I at once perceived that the Virgin Mary was the goddess of the people. She is worshipped on all hands. An effigy of her, in the form of a great doll in fine clothes, meets the eye everywhere, not merely in the churches, but by the side of the public roads, and in the front of private houses. In one populous neighbourhood, a few miles from Lille, I observed her effigy in a small chapel, by the side of a gateway, leading into a large burying-ground, with an inscription to this effect, "O, all ye that pass by, offer a prayer to Mary, that our souls may rest in peace." Such is Popery!

The French and Belgians have a Sunday, but they have no holy Sabbath. When going to the Protestant place of worship in the forenoon of the Lord's day, I observed the people engaged in business, just as at other times. Not a shop was closed, but tailors, grocers, smiths, bricklayers, and carpenters were employed in their several callings; and carts and waggons were rumbling along the streets as a matter of course. The churches were open for several hours together; the congregations consisting mostly of women, with a few aged men, none of whom were expected to

remain during the entire service, but to come and retire when they pleased.

I visited a prison in the neighbourhood of Lille, where a large number of persons, men and women, were doomed to various periods of confinement as the penalty of crime. In one very spacious room, filled with looms, a large number of convicts were employed in weaving. The stench, arising from the sizing that was used, and the want of ventilation, was to me intolerable. I rushed out of the place, wondering how it was possible for the people to live in such an atmosphere, and praying that God would have "pity upon all prisoners and captives." The table from which these outcasts of society took their food was placed under a long and low arch, dark and gloomy, the light being admitted only at the ends; so that the sight of each other, and of what they were eating, was very indistinct. The chapel where they worshipped was so divided by partitions that the prisoners could not see one another, but only the officiating priest. The governor of the establishment said that occasionally a Protestant was brought thither, but that he invariably found the Protestants less depraved than the Romanists.

Twice, on the occasion of my visits to the Continent, I spent a few days at Ostend, at the bathing-season, when a considerable number of strangers are generally present from different parts of Belgium, France, Germany, and other places. Nothing that I saw there afforded me so much pleasure as the presence of an agent of the British and Foreign Bible Society, with a stall by the water-side, where the bathers congregate, exhibiting for sale, at cheap prices, copies of the Holy Scriptures in most of the continental languages. Many persons, there is reason to hope, Romanists and others, who had lived in ignorance of God's written Word, were by this arrangement put in possession of that inestimable treasure, uncontrolled by a ghostly confessor.

On a Sunday afternoon I went to the principal church in Ostend, where I was told a Flemish sermon would be delivered, expecting to hear many words which are familiar to an English ear. In this I was disappointed, for there was no sermon.

The church and congregation were large ; and I was surprised to see a tall man, in military costume, with his hat upon his head, a halberd in one hand and a whip in the other, walking among the worshippers, apparently observing every person and every thing, but taking no part whatever in the service. When one of the choristers, with a very fine voice, stood up in the orchestra to sing a solo, this guardian of order applied his whip to a poor dog which had strayed into the church, where it was conceived he had no appropriate employment. The yelping of the animal, and the notes of the scientific singer, formed such a combination of sound as produced a general titter in the congregation. Another dog, feeling itself insecure, ran for shelter under my chair, whence it was glad to escape, when the man with the whip had discovered its retreat. Every one, so far as I could observe, behaved with the strictest propriety, except the person who was appointed to preserve order. He only created a disturbance by the indiscreet exercise of his authority over the dogs. I observed no benches or pews in any of the churches ; but a large pile of chairs, with rush bottoms, just within the doors. Every worshipper, on his entrance, if he wished to be accommodated with a seat, paid about the value of a halfpenny, and took his chair to any place he might choose, or find unoccupied. The people knelt upon their chairs at the time of prayer, there being no hassocks ; and the floors of the churches were filthy. The generality of the priests, both in France and Belgium, appeared to me a vulgar race of men, spitting upon the ground when engaged in public worship, and walking with long strides and indecent haste when heading funeral processions along the streets.

One fine morning in summer, while I was at Ostend, I went to the quay to see the King and Queen of the Belgians embark for England. I arrived at the place about seven or eight o'clock, and found the steamer ready for the reception of the illustrious passengers, a few soldiers with their muskets as a guard, and some forty or fifty people. While we waited a few more spectators arrived, making in all about sixty or seventy

persons. At length the royal carriages, attended by outriders, came dashing up to the side of the steamer; the captain handing their Majesties on board, and the people maintaining a perfect silence. I remembered that Leopold was a King, and had been the husband of the Princess Charlotte of Wales, once the hope of England, and now sleeping in her tomb. Ashamed, as an Englishman, to be seen in a silent crowd on such an occasion, I pulled off my hat, and raised a loyal shout. The people looked at me, and seemed to wonder what was meant. The men, however, raised their hats, and joined in the acclamation, which the King acknowledged by a royal bow.

The steamer which bore their Majesties away sailed by the side of a long jetty, at the farther end of which several men were at work. I watched to see whether they would pay any attention to the King and Queen as they passed slowly by. But they never suspended their operations for a moment, any more than they would have done had a fisherman sailed by them in his boat. I thought of the enthusiastic feeling which the sight of royalty creates in England, and of the utter indifference which I now witnessed. But then I recollected that Leopold was a German and a professed Lutheran; and these people were Belgians and Romanists, many of whom had been taught to believe that Luther was scarcely less than an incarnate fiend: whereas the Sovereigns of England are English Sovereigns, professing the same religion that the majority of their subjects profess, and are endeared by a long line of English ancestors, as well as by a steady adherence to the principles of constitutional government.

During my first visit to Ostend I witnessed an interposition of Divine Providence which awakened my gratitude at the time, and which I have often remembered since with the same feeling. One day, when the family came home from a walk by the sea-side, the maid-servant placed my second granddaughter, then about a year old, in a little chair, in one of the rooms that we occupied; and almost immediately after took her up, and carried her into an adjoining apartment, unconscious of any particular design in so doing. Within about a minute of the child's removal, a large and solid mass of hard

plaster fell down from the ceiling upon the very spot where she had been sitting; so that, had she remained there another minute, the probability is that she would have been killed upon the spot. Yet no one in the house had the slightest apprehension of any danger. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." (Matt. x. 29, 30.) "Glory be to Thee, O Lord!"

I was no less pleased with the colporteurs of the Bible Society, whom I saw at Lille and the neighbourhood, than I was with the agent of that Institution, whom I saw selling Bibles by the sea-side at Ostend. They were strong muscular men, dressed in blouses, not unlike farmers' labourers in England. Their employment was that of carrying upon their backs packages of the Holy Scriptures, which they offered for sale at cheap prices in the towns and villages. While I was at Lille, one of them was brought before a Magistrate, and charged with disturbing families by ringing the bells at their doors, and inquiring of them whether or not they would purchase a Bible. Two classes of people, it seems, complained of this as an annoyance. The Magistrate decided that the man might cry his wares in the streets, but must not disturb families by ringing the bells of their houses. To this decision the man demurred; observing, that people placed bells in their houses for the purpose of being used; that some families regarded it as a great benefit to have the Holy Scriptures, and were grateful for the supply which he was prepared to furnish; that whether any family wished to have the Bible or not, he could not possibly know till he had made the inquiry. He then asked what law of France forbade *him* to ring the bell of any house, when he had an important proposal to make to the inmates. The Magistrate was not prepared to answer this question; and finding that the man in the blouse had the best of the argument, he directed the parties to retire; saying, in effect, with Gallio, "I will be no judge in such matters." The man smiled, made his bow, and resumed the duties of his calling.

I learned that in France all the villages, as well as the large towns, have their Mayors, some of whom were not able to read;

and that these gentlemen, dressed in a little brief authority, sometimes interfere so as to place a colporteur under restraint ; so that when the man with his Bibles has entered upon his canvass, the Mayor interposes, and forbids him, at his peril, to sell a single copy in the parish. The colporteur receives the warning with all respect, calls at every house, tells every family that he has come to sell Bibles at a very cheap rate ; but that, being forbidden by the Mayor to sell a single copy in the parish, he shall open his wares at a particular time and place, a few yards beyond the limits of the parish, and shall be then and there prepared to accommodate any persons who may desire to possess the sacred volume. How the French people act in these circumstances, I know not ; but many an Englishman would purchase a Bible, were it only to mortify the Mayor for an abuse of his power, and to declare his own independence.

CHAPTER XIV.

RE-APPOINTED CONNEXIONAL EDITOR FOR A TERM OF SIX YEARS—CONVERSATIONS WITH DR. ADAM CLARKE: THE MANUSCRIPT OF THE FIRST VOLUME OF DR. ROBINSON'S "CHRISTIAN SYSTEM" REVISED BY MR. WESLEY; BISHOP WARBURTON'S IMPERFECT KNOWLEDGE OF GREEK; MR. WESLEY'S LETTER TO LORD NORTH ON THE AMERICAN WAR—EDITORIAL DIFFICULTIES: ANIMADVERSIONS IN BOOK-COMMITTEE (LIVERPOOL CONFERENCE, 1832) ON PARAGRAPHS IN THE WESLEYAN-METHODIST MAGAZINE ALLUDING TO THE SCHEME OF NATIONAL EDUCATION FOR IRELAND—THANKS OF THE CONFERENCE FOR "FAITHFUL AND VALUABLE" SERVICES, AND A REQUEST TO CONTINUE THEM—RELIGIOUS EDUCATING BODIES AND GOVERNMENT GRANTS—THE REV. SAMUEL JACKSON'S ADVOCACY OF DAY AND SUNDAY SCHOOLS—THE REV. JOHN STORRY—THE CHOLERA IN LIVERPOOL: A MEMORABLE PRAYER-MEETING HELD DURING THE SITTINGS OF THE PREPARATORY COMMITTEES.

AT the Conference of 1830 my term of service as Editor ended, according to the rule as it then existed, which limited the appointment to six years; but the rule was then changed, and the following modification of it was adopted: "If, under peculiar circumstances, it shall appear to the Book-Committee for the time being, and also to a Special Committee, appointed by the Conference to consider their recommendation, that an extension of the usual term will materially benefit the interests of the Connexion, the Editor may in such case be re-appointed for whatever term the Conference may judge proper, not exceeding six additional years." In accordance with this new regulation I received a second appointment for six years, though liable to be removed at every Conference, as were the rest of my brethren, whether sustaining particular offices, or engaged in the regular duties of a Circuit, should such a removal be deemed necessary or expedient.

The Conference of this year was held in Leeds; and in the number of the *Methodist Magazine* which was published just before the assembling of that body, I had inserted a review of the third volume of Dr. Adam Clarke's Sermons, containing a respectful but decided caveat against his peculiar opinions con-

cerning the Sonship of our blessed Saviour. The Doctor was so far from resenting this, that he showed me more marked kindness than he had ever done before. One day, while I was sitting in the Conference, he came into the pew where I was, and knelt on the floor, that he might not interrupt the business of the assembly by a private conversation, nor be observed by the President. I said, "Doctor, I cannot sit while you are upon your knees." "Then," said he, "I will go away. Otherwise I have come to tell you some things which I received many years ago from Mr. Wesley, and which I should like you to know, believing that you are likely to make a good use of them." On hearing this I answered, "Say on, Sir; and put yourself just in the attitude that will please you best." He then said, that before Dr. Robinson published his "*Christian System*," he placed the first volume of the manuscript in Mr. Wesley's hands, requesting him to read it, and suggest any amendments that he might deem expedient. He read it through, and marked several passages which he thought might be omitted with advantage, so as considerably to reduce the work in size; for in books, as well as in sermons orally delivered, he was in favour of brevity. The author adopted the whole of Mr. Wesley's emendations, but never asked him to read the second volume, which is therefore more bulky than the first. This, I suspect, is not an uncommon case. An author is often glad to find his compositions sanctioned by the favourable opinion of a competent friend; but is naturally disappointed when he is told that he will do well to obliterate considerable portions of what he has written. For who likes to hear it said that paragraphs, in the composition of which he has taken great pains, are not worth reading? Yet it is very possible that such may be the fact; and it would be a benefit to readers if authors more frequently suspected the correctness of their own judgment, and would submit what they have written to the revision of a faithful and impartial friend. Many a book is much larger than is either necessary or edifying. On this subject I am free to confess that I speak from experience. Some of my own compositions were improved by curtailment before they were placed in the hands of the printer.

Dr. Clarke further stated, that when Mr. Wesley wrote in defence of himself against the attack made upon him by Bishop Warburton, he detected some examples of inaccurate scholarship, especially in respect of his Greek quotations, which his Lordship betrayed. Upon these he offered no animadversion in the defence which he published, but pointed them out in a private letter which he addressed to the Bishop, and for which he received his Lordship's thanks. This forbearance on the part of Mr. Wesley was the more remarkable, because the Bishop had treated him with bitter scorn, and had assumed an air of very offensive dogmatism. Addressing his brother Charles, Mr. Wesley says, "I was a little surprised to find Bishop Warburton so entirely unacquainted with the Greek Testament: and, notwithstanding all his parade of learning, I believe he is no critic in Greek." "I have answered the Bishop, and have had advice upon my answer. If the devil owes him a shame, he will reply. He is a man of sense; but I verily think he does not understand Greek."* Mr. Wesley mentions some others of his opponents whom he had treated in the same generous manner, and from whom he had received thanks in return; but he does not in any of his printed works mention Bishop Warburton in the same category. "Upon men of an ingenuous temper," says he, "I have been able to fix an obligation. Bishop Gibson, Dr. Church, and even Dr. Taylor, were obliged to me for not pushing my advantage."† When this statement was published, Bishop Warburton was still living; and this is probably the reason why Mr. Wesley has not mentioned him along with the other "men of an ingenuous temper" on whom he had been "able to fix an obligation."

Another fact which Dr. Clarke told me he received from Mr. Wesley was this: That when he published his "Calm Address to the American Colonies," exhorting them to submission, he sent a private letter to Lord North, then at the head of the Government in England, pressing upon him the necessity of moderate counsels, assuring his Lordship, from what he knew

* Wesley's Works, vol. xii., pp. 122, 123. Edit. 1861.

† Ibid., vol. x., p. 376.

of the Americans, that if matters were driven to an extremity, and war actually begun, the Americans would assuredly gain their independence, and Great Britain lose some of her most valued colonies. A copy of this letter the Doctor said that he himself possessed. The letter here referred to has since been published. It is given entire in the Appendix to the second volume of Dr. George Smith's History of Wesleyan-Methodism, and will be found to anticipate, to a great extent, the events of the war. The original document, I have reason to believe, is among the papers of the late Lord Dartmouth. The advice which Mr. Wesley voluntarily tendered was not taken, and the results of which he gave warning all ensued.

During the eighteen years that I sustained the office of Editor my services were received with unvarying kindness by the Conference, whose servant I was: but by individuals among the preachers I was oftener than once subjected to hostile criticism. The heaviest "blow" and greatest "discouragement" of the kind came upon me in the year 1832. At that time the Catholic Relief Bill had become the law of the land. The Legislature had laid aside its strictly Protestant character, and Roman Catholics were admitted as members of Parliament, and to certain offices of State. Ireland had long been, not only the "difficulty," but the plague of the Government, large masses of the people being ignorant and unruly, prepared for any scheme of mischief that might be recommended to them by the priests, or by crafty demagogues, and actually accustomed to deeds of outrage and murder. Wishful to improve their general character, the Government provided a scheme of National Education, the principle of which was, that the State would supply secular instruction, and the different religious bodies should themselves supply the religious element, according to their several creeds, a due proportion of time being allowed for the purpose. The entire Bible was not to be used in the schools; for this reason,—the Romanists would not read the Protestant version, nor the Protestants that of the Romanists; but a selection was to be made from the sacred books, such as the representatives of both parties would approve. Concerning this scheme, as might

be expected, great diversity of opinion prevailed at the time, and no small amount of party strife; many of the people who took an interest in the matter being more intent upon the maintenance of their own theories of education, than to find out and adopt what was really practicable in the case. Mr. Watson, whose fluent pen supplied from month to month articles in the *Methodist Magazine*, containing a notice of public events bearing upon religion and morals, briefly referred to the Government plan of education in three numbers of that periodical, not in a controversial spirit, but as a matter of great moment, and showing how it might be turned to a good practical account.

In these paragraphs no intimation is given that the Government scheme of education in Ireland comprehends all the instruction that Christian parents are bound to secure for their children, and that children ought to receive. The reverse is explicitly stated. No man was more deeply sensible than Mr. Watson, that Christian children ought to be trained in the knowledge of the Holy Scriptures, in the belief of their sufficiency and perfection, and in the great principles of revealed truth, as his admirable Sermon entitled, "Religious Instruction an Essential Part of Education," abundantly proves. But such an education the Government could not give to children of the Roman Catholic peasantry in Ireland; for this plain reason, that their parents and the priests would not allow them to receive it. The question therefore was, Whether it was better to give Irish children in general secular instruction, and leave the different denominations to teach them religion, or to suffer them to remain ignorant of letters. If they were taught to read, it was thought that the Bible might be at length successfully circulated among them; so that some of them at least would claim the right of private judgment, and shake off the Papal yoke; but to supply them with Bibles while they were unable to read was a solemn mockery. It was easy to find fault with the Irish system, and to point out its defects; but how to devise a better *that was really practicable*, was no easy matter. Whatever might be said in favour of schools conducted upon purely Protestant principles, based upon the

written Word of God,—a subject upon which it is scarcely possible to exaggerate,—the plain answer was, The children of the Roman Catholics will not be allowed to attend such schools; and therefore they can never elevate the character of the Irish peasantry, whose ignorance, turbulence, and crimes have long been a disgrace to the empire, and even to civilization.

The Irish system of education was no party measure, but kindly and patriotically intended, and would doubtless have been a great benefit to the country, had all the people united in good faith to carry it into practical effect. But instead of this, in many quarters it was met in a spirit of direct hostility. The clamour that was raised against it was loud and widely extended. It was represented as a profane attempt to mutilate the Holy Scriptures; as an unwarrantable homage paid to “the man of sin, the son of perdition;” and it might be expected to be followed by fearful judgments inflicted upon the land that should countenance and adopt it. Many of the Protestant clergy in Ireland refused to identify themselves with it, and in their opposition were encouraged by not a few of their brethren in England. The Methodists in Ireland cherished the same feeling, and so did many Methodists in England, without taking time for due consideration. The paragraphs in the *Magazine*, which gave nothing more than a qualified approval of the scheme, were written before these strong feelings were fully developed in the Protestant mind, and on this account were less carefully worded than they otherwise would have been. Yet their tone was moderate; they were not controversial, but simply intended to show how the scheme might be rendered subservient to the public good.*

A few weeks after their publication I went to Liverpool to attend the Conference, little apprehensive of “the things that would befall me there;” understanding only that the Asiatic cholera was frightfully prevalent in that town, the life of every one being in continual peril. Many persons were carried to

* [The venerable auto-biographer appears in this and the succeeding paragraph to assume that a sincere *general* approbation of a public servant must needs be entire,—universal and unqualified,—an assumption which is contrary to all experience.—EDITOR.]

their graves who, a few hours before, were in the vigour of health, engaged in their usual avocations. The Book-Committee, which consisted of English and Irish Preachers, met preparatory to the Conference, and in their assembly I learned that the paragraphs in question had given very great offence, and a formal complaint was there made against me. The Irish system of education was denounced in the strongest terms, as a violation of one of the most important principles of the Protestant Reformation,—the paramount authority of Holy Scripture; and I, who had inserted the obnoxious remarks in the *Methodist Magazine*, had betrayed the trust which was confided to me. I endeavoured to offer an explanation and defence; but it was with difficulty that I could obtain even a brief hearing; and much less could I make any impression upon the minds of the men who took such strong views of the subject. The chief ground of complaint was, that lessons selected from the Bible, instead of the Bible itself, were appointed to be read in the schools. My comfort was, that I had intended nothing wrong. If I had erred, mine was an error of judgment; nor could I forget that if it were a sin to make selections from the Bible to be used as school-lessons, Mr. Wesley and the people in religious connexion with him were not innocent; for he published a volume of Scripture Lessons expressly for that purpose. This volume had been reprinted, and at that time was on sale at the Wesleyan Book-establishment in London. If there were sin in the case then in dispute, it ought to be charged upon the Roman Catholics of Ireland, who would not suffer their children to attend schools where the entire Bible was used. My object had been to show that the Government system, notwithstanding this defect, might nevertheless be turned to a good account, if Protestants themselves, instead of standing aloof from the schools and railing against them, would send their own agents to explain the Bible, and teach religion according to their own creeds, at the times which were left vacant every week for that purpose. Dr. Adam Clarke said that he would not give up even the tenth chapter of the book of Nehemiah to please the Papists: no more would I; but I would give a few pages of the Bible to a poor Romish child who was

not allowed to read the whole. In the censures which were then passed upon me Mr. Bunting took the lead, and the severest things that were uttered fell from his lips. He had been an earnest advocate for the admission of Roman Catholics into Parliament, and now appeared to shrink from the consequences of an arrangement which he had done his best to promote. No administration can carry on the government of the country but in general accordance with the Parliament; and after admitting Roman Catholic members into both Houses, to expect every measure of the Government to bear a strictly Protestant character is the perfection of absurdity. Such is the fact, and such is its bearing upon the principles of the Reformation.

I could not but feel that if the sentiments which were expressed in the Book-Committee were entertained by the Preachers generally, I no longer possessed their confidence as the editor of their *Magazine*, and therefore the sooner I was superseded in that office the better. With this impression, when the Conference assembled, I stated what had taken place in the Book-Committee, and tendered my resignation, requesting to be released from my editorial responsibilities, and appointed to a Circuit, which I should greatly prefer. I was the servant of the Conference; and if in the estimation of that body I was an offender, or had "committed any thing worthy" of a Methodistical "death," "I refused not to die;" but I had been censured and condemned in a Committee without any previous warning, and without even the semblance of a trial; and to such treatment I did not think it my duty to submit; the Book-Committee having no constitutional power to inflict such a penalty. This brought up the whole subject, and the things which had been said in the Committee were repeated in the Conference, but in a less offensive tone and manner. After hearing the case on both sides the Conference passed the following resolution, no one opposing:—"The cordial thanks of the Conference are given to our Editor, the Rev. Thomas Jackson, for his faithful and valuable services during the past year; and he is earnestly and affectionately requested to continue his services in that important office."

When the Conference, after hearing the case, adopted this resolution, with every indication of confidence and kind feeling, I could not refuse to resume the duties of my office, though I would much rather have gone into a Circuit. I feared especially that, after the severe things which had been said, Mr. Watson would withhold his kind and efficient aid as a writer for the *Magazine*. He was, beyond comparison, the most valuable correspondent I had. His noble and generous spirit, however, betrayed no signs of withdrawal from me, though he was deeply grieved at the course which had been taken in the Book-Committee: and in the Conference he said that never were harmless paragraphs more grievously tortured to find in them matter of complaint and accusation, than were the three which had been inserted in the *Magazine*. He did not declare the fact of their authorship, and I was honourably bound to take upon myself the entire responsibility of their publication. Through the whole of this painful business, "I kept my mouth as with a bridle," saying no more than I deemed strictly necessary, being under a constant apprehension of the cholera, and not knowing how soon I might be summoned into another state of being. I hardly expected to survive the Conference; and if my life should then terminate, as did the lives of many in Liverpool and other places, my earnest desire was to die in peace.

After the lapse of twenty-eight years the Methodist Conference in Ireland declared its acceptance of the Government plan of Education, and the Societies cordially availed themselves of it. The subject is thus adverted to in the address of the Irish Conference to their brethren in England, and published in the Minutes of their proceedings (1860):—

"You will expect us to say something as to our action in relation to National Education. With all that you have said on the subject of Scriptural Education we cordially agree; and, side by side with you, we shall ever contend that Methodist Education must be emphatically Scriptural Education. We do not believe that we have compromised this principle in the slightest degree by accepting of National aid. It is true that we postponed action on the matter long after some of the leading minds

amongst us were as fully satisfied as they are now in regard to our duty ; but we do not regret this fact. We regard it as far from discreditable to us, as a Church, that we paused long and thoughtfully on so important a question as that of Scriptural Education. But seeing that the Rules of the Board admit of our opening and closing the school each day with singing and prayer, and of giving direct religious instruction at a fixed hour in any day, or every day, during which period we may teach the Bible, our Catechism, or Hymn-Book, or any thing we please ; and moreover, that we may have the greater portion of one day in each week exclusively for religious instruction, and may use the buildings for preaching-places, and have the services of the masters as Local Preachers ; we do not find reason longer to forego the opportunity of taking our proper place in the education of the youth of our country, even though some of the Rules of the Board are not just what we could have wished. We believe that those who regarded our proceedings with doubt, whether in our own or other bodies, ere long will be fully satisfied that our course of action was the best under all the circumstances, and every way worthy of our antecedent history, and of our union with you."

Thus does time modify the opinions of men, and teach them thankfully to receive as a boon what they once looked upon as a fearful evil, to which it was a sin to give even a qualified approval.* But whether it required the long space of nearly thirty years to enable a body of sensible and good men to come to a right conclusion on this subject, and all this while to deprive some thousands of poor children of educational advantages which to them might have been of inestimable benefit, may admit of a serious doubt.

It is worthy of observation that the National System of Education, which provoked a vast amount of controversy and of hostile feeling, has been attended by important results in Ireland generally. The peasantry, formerly unacquainted with letters, have not only learned to read, but so to read as to think and to act. They have read newspapers, and other pub-

* [It should, however, be observed, that between the years 1831 and 1860 the plan had been in various ways modified.—*EDITOR.*]

lications; and have seen that they could improve their condition by emigration: they have therefore gone to America by thousands, and by tens of thousands, and have there found not only the necessaries of life in abundance, but also emancipation from the grasping tyranny of their ghostly fathers. The Papal Hierarchy in the United States complain bitterly that many of the Irish there refuse any longer to observe their rites, and submit to their domination.

After the Irish system of education was formed and brought into operation, the Parliament voted a sum of money to be applied to popular education in England; which gave rise to considerable discussion. At length it was determined to assist the various educating bodies by Government grants, leaving them at liberty to teach religion according to their own views; the Government ascertaining, by their own Inspectors, the amount of secular learning that was actually given in each case, so that the public liberality should not be abused. Since this equitable arrangement was made, our own Connexion has shared somewhat largely in the benefit; and the system of day-school instruction in connexion with Methodism has been widely extended, and is continually increasing.

Some time before any Parliamentary grant was made for this purpose, my late brother Samuel had put forth strenuous and persevering efforts to induce the Methodists to establish day-schools wherever it was practicable; but his efforts, though pathetically urged, produced little effect, until it was proposed that the children of the labouring-classes generally, and those of the Methodists among the rest, should in effect be educated under the direction of the clergy. Then, but not till then, did the Methodists as a body bestir themselves in this department of Christian service. My brother's affecting speeches in the Conference, and powerful appeals through the press, were comparatively disregarded until a Bill was actually introduced into Parliament proposing that the education of the labouring-classes should be placed in clerical hands. Our Connexion, stimulated by this startling proposal, as if awakening out of sleep, then assumed its right position as one of the educating bodies of the country. This very important part of our Con-

nexional work, from its commencement, was confided to the general superintendence of my esteemed friend the Rev. John Scott, whose practical wisdom, energy, firmness, and urbanity, admirably qualified him for the task ; aided as he long was by the talent and fidelity of the Rev. Michael C. Taylor, and afterwards by the efficient services of Mr. Olver. Yet the Connexion has never yet realized that numerical increase in the Societies which might be fairly expected from its educational operations. Some efficient plan for attaching the youth of Methodism permanently to the system remains yet to be discovered and adopted.

I cannot conclude this chapter without again referring to the Conference of 1832. Among other excellent men who were then reported as having died during the preceding year was the Rev. John Storry, who had recently fallen a victim to the cholera in the Lambeth Circuit. He began his ministry as the pastor of an Independent Church at Thirsk, where he was esteemed and useful. In the prosecution of his studies he became dissatisfied with the Calvinistic system of theology in which he had been trained, and which he was pledged to teach, and became attached to the Wesleyan doctrine of conditional predestination and election, general redemption, and entire sanctification during the present life ; and preferred the Connexional principle to Independency : he therefore offered his services to the Wesleyan body, was cordially accepted by the Conference, and became a most esteemed and useful Methodist preacher. His sermons were powerful and impressive ; he was an affectionate and faithful colleague ; a diligent pastor of the flock ; cultivating a minute and extensive acquaintance with the Societies under his care, and gathering wanderers into the fold of Christ. He died in the vigour of his manhood, the maturity of his talents, the ardour of his zeal, and in the full success of his pulpit and pastoral labours. The premature extinction of such lights in the Church is a mystery of Providence. Cases of this kind are a loud warning even to popular Ministers, admonishing them to remember their mortality ; and to hearers, calling upon them to profit by gifted men, not knowing how soon their labours may end. The manly, loving, cheer-

ful, and buoyant spirit of John Storry often reminded me of the fine character of Greatheart, as it is drawn by Bunyan in the Pilgrim's Progress.

A few days before the Conference assembled, and during the sittings of the preparatory Committees, a public prayer-meeting was held in the Brunswick Chapel, in which several of the Ministers engaged in earnest intercession, beseeching the Almighty that the pestilence which then prevailed in Liverpool and in various parts of the country might be arrested and withdrawn ; and that its ravages might be a means of religious and moral good to the people. The feeling that prevailed in the meeting was intense, and a cheerful confidence in God was produced in the minds of many who were present. It was observed that from that day the cases were less numerous and severe than they had previously been ; and that no Minister during the time of the Conference was attacked by the disease ; nor any individual belonging to the families by whom the Ministers were entertained. These facts were deemed so remarkable, that they were referred to by the Conference in its Pastoral Address to the Societies.

CHAPTER XV.

AFFECTING MORTALITY OF METHODIST PREACHERS AFTER THE CONFERENCE OF 1832—DR. ADAM CLARKE; NOTES RESPECTING THE PUBLICATION OF HIS COMMENTARY; REMARKS ON HIS DISSENT FROM THE DOCTRINE OF OUR LORD'S DIVINE AND ETERNAL SONSHIP—THE REV. THOMAS STANLEY—THE REV. JOHN JAMES—THE REV. RICHARD WATSON; PURCHASE OF THE COPYRIGHT OF HIS WORKS; "MEMOIRS" OF HIS "LIFE AND WRITINGS"—AGITATION FOR THE ABOLITION OF THE CHURCH OF ENGLAND AS A NATIONAL ESTABLISHMENT: SPEECH IN THE CONFERENCE—PUBLICATION OF "THE CHURCH AND THE METHODISTS"—HOSTILITY BOTH OF CHURCH AND DISSENT TO METHODISM—ESTABLISHMENT OF THE THEOLOGICAL INSTITUTION—DR. WARREN'S ATTEMPT TO OVERTHROW THE CONNEXIONAL DISCIPLINE—UNIFORM EDITION OF MR. WATSON'S WORKS—LITERARY HELPERS—REPUBLICATION OF THREE OF JOHN GOODWIN'S THEOLOGICAL WORKS (1839)—A CONTRAST TO TRACTARIAN BITTERNESS.

AFTER the Conference of 1832 an affecting mortality occurred among the Methodist Preachers, and some of the most honoured men in their ranks followed each other to the grave in rapid succession. Of those stationed in London Dr. Adam Clarke was the first victim. He left the Conference in Liverpool with the incipient symptoms of Asiatic cholera, and neglected to use the requisite means for their removal. The truth is, that until within a few weeks of his death, he did not believe that any new disease had appeared in England; and through life he had indulged unreasonable prejudices against the medical profession. After spending a few days with his son at Frome, he returned to his home at Pinner, and thence came to Bayswater, where he had engaged to preach; and there he expired on Sunday, August 25th, the day on which he was expected to occupy the pulpit. His remains were interred in the burying-ground connected with the City-Road chapel, by the side of Mr. Wesley's tomb. When the reading of the funera

service by the grave was ended, his eldest son took up a handful of moist earth, which he pressed into the shape of a ball, then threw it upon his father's coffin, and instantly retired ; which was said to be an Irish custom. The Rev. Henry Moore, who had known the Doctor from his boyhood, preached a sermon on the occasion of his death in the City-Road chapel, in the evening of Thursday, September 6th, to a vast congregation, whose deeply-serious demeanour indicated their sense of the greatness of the loss which the Church and the world had sustained.

No man that I ever knew commanded my admiration in a higher degree than Adam Clarke. He had his infirmities and crotchets ; but, like that of all great men, his entire conduct was marked by a dignified simplicity ; so that among his brethren I never saw him affect any superiority of wisdom, nor treat them with disrespect. He was a powerful, edifying, impressive, encouraging, and instructive preacher ; natural, earnest, fervent, and mighty in prayer ; a hard and successful student ; a diligent improver of his time ; a zealous assertor of God's universal love to men, of the redemption of the whole of mankind by the death of Christ, and of the doctrine of entire sanctification ; sincere and unwavering in his friendships ; consistent and inviolable in his attachment to Wesleyan-Methodism. He honoured me with his friendly attention, sent me occasionally a paper for the *Magazine*, and I love his memory.

Dr. Clarke's Commentary was, in the first instance, published by his brother-in-law, Mr. Butterworth. After it was completed and published, he revised the whole with great care, and then made an offer of it to Mr. Mason, as the Book-Steward of the Conference. Mr. Mason was willing, and even anxious, to make the purchase ; but he observed to the Doctor that there were difficulties in the way, arising especially from the fact that there were things in the Commentary to which serious exceptions were taken, especially on the Divine Sonship of our Saviour. When Mr. Mason related to me the particulars of this conversation, I understood him to say, the Doctor's

answer as to the difficulty which he had suggested was, that if the work became the property of the Conference, the passages to which exceptions were taken might be omitted, or such alterations made in them as would render it generally acceptable. While matters were in this hopeful state of adjustment, other parties stepped in, and urged upon the author an immediate sale of it to a London bookseller, to the mortification of Mr. Mason, who thought the work might be rendered beneficial to the Connexion both religiously and financially. The truth is, the excellent Doctor, whose devotion to Methodism was profound and unwavering, suffered other men, whose attachment to the system was only partial and vacillating, to acquire an undue influence over him. This was the weakness and the misfortune of a great and good man; yet I have it under his own hand that he never did, and never would, identify himself with these men in any of their divisive and revolutionary schemes and efforts.

Whether Dr. Clarke intended to retract what he had written against the doctrine of our Lord's Divine and Eternal Sonship, I will not say; but in his note upon Hebrews i. 3, he has, under another name, not only asserted, but defended, that important doctrine as earnestly as Bishop Pearson, Bishop Bull, Dr. Waterland, or even the Fathers of the Nicene Council. The words, *ἀπαύγασμα τῆς δόξης.....αὐτοῦ*, "the brightness of His glory," the Doctor explains as denoting, "the resplendent outbeaming of the essential glory of God." He adds, "The word *αὔγασμα* is that which has splendour in *itself*, *ἀπαύγασμα* is the splendour emitted from it; but the *inherent* splendour and the *exhibited* splendour are radically and essentially the same." The following are the theological conclusions he deduces from the text thus explained:—"From these words it is evident,—1. That the Apostle states Jesus Christ [the term which St. Paul uses is *THE SON*] to be of the *same Essence* with the Father, as the *ἀπαύγασμα*, or *proceeding splendour*, must be the same with the *αὔγασμα*, or *inherent splendour*.

"2. That Christ, [*THE SON*,] though proceeding from the Father, is of the same *Essence*; for if the *αὐγή*, or splendour,

produce another αὐγή, or splendour, the produced splendour must be of the same essence with that which produces it.

“3. That although Christ [THE SON] is thus of the same essence with the Father, yet He is a *distinct Person* from the Father; as the splendour of the sun, though of the same essence, is distinct from the sun itself, though each is essential to the other; as the αὔρασμα, or *inherent splendour*, cannot subsist without ἀπαύγασμα, or *proceeding splendour*, nor the *proceeding splendour* subsist without the *inherent splendour* from which it proceeds.

“4. That Christ [THE SON] is *eternal* with the Father, as the proceeding splendour must necessarily be co-existent with the inherent splendour. If the one therefore be *uncreated*, the other is *uncreated*; if the one be *Eternal*, the other is *Eternal*.”

Here, then, we have the very doctrine which the Christian Church has ever held concerning the Divinity of our blessed Saviour, although the terms in which it is expressed are new and peculiar. The Doctor explains this important text as referring to the Divine nature of the Son of God; yet he drops the title of “Son,” which the inspired Apostle uses, and which is expressive of nature, and substitutes for it the term “Christ,” which is expressive of office. He declines to mention the “generation” of the Son; yet he speaks of Him, even in respect of His Godhead, as “proceeding” from the Father. He speaks of the First and Second Persons of the Holy Trinity under the names of “Inherent Splendour,” and “Proceeding Splendour;” and declares that in respect of Essence they are identical; and are both alike eternal. If these words have any meaning, they mean that the Father of our Lord Jesus Christ is an Eternal Father; and that our Lord Jesus Christ is an Eternal Son; “God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father.” Dr. Adam Clarke, therefore, here takes his place among the advocates of the Nicene Faith; and I hail his admission into that honourable fraternity with a hearty cheer; for with all his eccentricities he was a true man.

Seven weeks after the death of Dr. Clarke, the Rev. Thomas Stanley, then the Superintendent of the Sixth London Circuit,

suddenly departed this life to enter upon his eternal rest in heaven. He was returning home from a visit to Mr. Charles Wesley, a portrait of whose father he had borrowed for the purpose of having an engraving taken from it, when he was observed to stagger in the street, and almost immediately expired. He was the first to bring me tidings of Dr. Clarke's death, that I might report it in the *Magazine*, when I little thought that his own end was so near, and would so soon be a subject of mournful record in the same pages. He was a man of peaceful temper and habits, affectionate in all the relations of domestic life, faithful as a colleague and as the Superintendent of a Circuit; and, though not a popular preacher, his ministry was edifying to believers, and owned of God in the conversion of many people, especially in Cornwall, where he laboured in early life.

A month after the death of Mr. Stanley, the Rev. John James, one of the General Secretaries of the Wesleyan Missionary Society, ended his useful career of ministerial service, and passed to his final reward. Two days before he died he preached in the City-Road chapel, when signs of languor, and a few lapses of memory, were observed by the people present. On his return home apoplexy ensued, and his useful life was soon terminated. He was an eloquent preacher, a cheerful, generous, large-hearted, and friendly man, faithful, upright, and therefore generally esteemed and beloved. Since his death, two of his sons, both of them worthy of such a father, have entered the Wesleyan ministry, and one of them has followed him to heaven.

At the time of Mr. James's death the state of Mr. Watson's health was such as to create great uneasiness among his friends. For many years he had been subject to an internal ailment, the precise nature of which medical skill failed to discover, and which no medicine could either remove or alleviate. His paroxysms of pain were often terrible; and they now became more frequent and agonizing. The consequence was a rapid decay of strength. Yet he lingered in great weakness, and occasionally in intense pain, till January 8th, 1833, when he died in the faith and hope of the

Gospel. Few men have been more honoured in their death than was this remarkable man. His intellect retained its clearness and strength to the last ; his faith never lost its hold of Christ in His mediatorial character ; his patience never failed ; his hope never wavered ; and with deep self-abasement and holy resignation he yielded up his spirit into the hands of his Almighty and most merciful Saviour. His remains were interred in the City-Road burying-ground, and Mr. Bunting, at the request of the family, preached and published a sermon on the occasion of his decease.

Plutarch has compared the characters of several distinguished men, whose history he has recorded ; and I cannot but think that if a comparison were instituted between Richard Watson and his illustrious contemporary, Robert Hall, the result would redound to the honour of the Methodist Preacher. They were both men of acknowledged genius, of extraordinary intellectual power and acuteness, of brilliant imagination, of refined taste, of comprehensive knowledge, of rich and commanding eloquence ; both were Nonconformist Ministers, and men of the highest pulpit talent, who stood out from the generality of their ministerial brethren in bold relief. Both of them were great sufferers from bodily pain. In the pulpit Mr. Watson was calm and recollected, often betraying signs of bodily weakness. Mr. Hall's utterance was rapid, but his voice extremely feeble. Mr. Hall had the advantage of a regular academical education ; first at a Baptist College, and afterwards in the University of Aberdeen, under the tuition of Dr. George Campbell, one of the most correct scholars of his age. Mr. Watson enjoyed no such advantages ; but, after spending a few years of his boyhood in classical studies, was apprenticed to a carpenter, and sent to earn his bread by the sweat of his brow ; so that his scholarship was mostly the result of his own diligent and unaided application, carried on in the midst of numerous and pressing engagements. The life of Mr. Hall was a life of comparative leisure and retirement, having little to occupy his attention beyond the pastoral charge of a small Baptist church. For many years Mr. Watson's was eminently a busy life ; when he was appointed to Methodist Circuits,

preaching four or five times a week,—in large towns on the Sunday, and in country villages on the week-nights; and when he sustained the office of Secretary to the Wesleyan Missionary Society, spending the greater part of the day in the Mission-House, reading and answering letters, watching over the interests of distant missions, particularly those in the West Indies, at a time when the planters were specially tenacious of their human “property,” and memorials to the Government at home were almost constantly called for; the lives and liberty of the Missionaries being often in danger, and schemes being perpetually devised to deprive the Negroes of the benefit of Christian instruction. His journeys were frequent, and often long, railroads at that time being unknown; for he was called to attend Missionary meetings in different parts of the kingdom, and to preach Missionary sermons, the preparation of which required time and care; for an ordinary discourse from him would have been scarcely tolerated at a Missionary anniversary. Yet, in the midst of all these occupations, he wrote many valuable works in the exposition and defence of revealed truth, from which thousands of readers have derived religious and moral benefit, and unborn generations will be instructed and edified. Whereas the productions of Mr. Hall’s pen, which are likely to be permanently read, are confined within a narrow compass, and a limited range of thought. In literary composition Mr. Hall was careful and exact even to fastidiousness, paying the nicest attention to the selection of his words, and their collocation in a sentence. Mr. Watson was mainly attentive to things; and his chief fault, as an author, was, that he composed with rapidity, and scarcely ever would take due time to transcribe and revise what he had written.

It is a fact worthy of record, that no man expressed a more profound admiration of Mr. Watson’s preaching than Robert Hall, who was always one of his hearers when he visited Leicester. In these cases he invariably announced to his own congregation the visitor’s pulpit appointments, and urged his own people to attend, describing Mr. Watson as one of the most eminent preachers of the age. To Mr. Lessey, whom he honoured with his friendship, he said, “Mr. Watson

soars into regions of thought where scarcely any human being has ever ventured before."

The death of Mr. Watson placed me in new circumstances. I seemed to have lost my right hand, and my labour and responsibility were greatly increased. I could no longer consult him in cases of difficulty, nor rely upon him for an able review of any important publication that might appear; and was therefore compelled to look into other quarters for help, or to rely upon my own judgment. At the close of his life his mind was in all its maturity and vigour, prepared to pour forth its rich stores of Biblical and theological knowledge, which thousands of grateful students and general readers were eager to receive. But the Lord Christ, whose servant he was, saw good to terminate his useful labours; and, instead of indulging in unavailing regrets, our thanks ought rather to be given for the amount of service he was able to render to the cause of religion and humanity, during the comparatively few and suffering years that he was allowed to spend upon the earth.

The copyright of his principal works he had already given to the Conference for the use of the Connexion; but he had left in manuscript an Exposition of St. Matthew's Gospel, and of some other detached parts of the New Testament, with a large number of outlines of Sermons, and other papers, which were deemed worthy of publication; and a biographical record of him was expected as a matter of course, especially by the Methodist body, of which he had been so distinguished an ornament. Remembering his great liberality to the Connexion, with the fact, that he had made no adequate provision for his family, the Methodist Book-Committee offered to his representatives the sum of two thousand pounds for his papers, in order that a uniform and handsome edition of his Works might be published; which was felt to be a just tribute to his memory, and likely to be a lasting benefit to mankind.

The labour of preparing the manuscripts for the press, and of superintending the printing of the whole of his Works, fell upon me; and in addition to this, I was requested to undertake the writing of his Life. Our first concern was to publish the Exposition of St. Matthew's Gospel, which the author had

revised with unusual care. It was therefore put to press without delay, and in the course of a few months appeared in a large octavo volume; certainly one of the finest specimens of theological exposition in the English language. While many other

“Commentators each dark passage shun,
And hold their farthing candle to the sun,”

Mr. Watson resolved to grapple with every difficulty that he might meet with in all its force, and to exhibit in all the strength of their evidence, as far as in him lay, the great truths of the Gospel, as they are embodied in the evangelical records, and especially in the personal teaching of the Son of God. He had intended to write an Exposition of the whole of the New Testament.

The Life of Mr. Watson was a great difficulty. The leading events of what may be called his outer life, it was easy to relate; but I had no documents that could enable me to trace the progress of his studies, the manner in which he had acquired those profound, comprehensive, and in some respects original views of revealed truth, by the clear and forcible representation of which he was able from year to year to delight, astonish, and edify his hearers, and which his writings so amply unfold. His course of reading I was unable to record, and also his method of study; nor had I any means of discovering the state of his heart, at the various periods of his life, in respect of God, of Christ, and of the Holy Spirit. His spiritual conflicts, victories, triumphs, and progress, he had not disclosed in any memoranda to which I had access: I had no means of tracing the steps by which he had attained to that eminence in piety of which he was an example; that steadfast faith; those realizing views of God and eternity; that lively hope; that fervent love to God and man; that unfeigned humility; which his entire conduct for many years exhibited. Fain would I have disclosed the workings of his mind and heart; but the means of doing this was withheld; and I had scarcely anything to guide me in the narrative besides published documents: for when the disease which proved fatal assumed its most formidable character, so that he felt he must die, he

destroyed a vast accumulation of papers, and among the rest in all probability many that would have enabled me to describe the state and workings of "the inner man." I made the best use that I could of the scanty materials at my disposal; but no one is more sensible than myself that in the *Memoirs of Richard Watson* is presented only an imperfect view of the intellect, the piety, the virtues, and the useful labours of that great and good man. One advantage I had. I lived in habits of intimacy with him many years, and conversed largely with him on theological questions, and on public events; so that I was no stranger to his opinions and temper, and I can claim for the narrative of his life a character of truth, though not of completeness. Had I been aware, during his lifetime, that I should ever be requested to write his biography, I should have proposed to him questions, which after his decease no one was able to answer.

The volume appeared in the spring of 1834. A writer in the *Quarterly Review* spoke of it in terms of commendation, and promised an extended account of it in a future number, apparently forgetful of the character of that periodical. This pledge was, of course, never redeemed; for Mr. Watson was a Methodist Preacher; his biographer belonged to the same obnoxious class; the *Quarterly Review* had never borne a friendly aspect towards Methodism; and in the early years of its existence it was as bitterly hostile as its contemporary and rival of *Edinburgh*. The Conference, however, at its assembling, passed the following resolution:—"The cordial thanks of the Conference are hereby presented to the Rev. Thomas Jackson, for the ability, fidelity, and diligence with which he has fulfilled the general duties of his office as our Editor during the past year; for the very valuable and acceptable 'Memoirs of the Life and Writings of the Rev. Richard Watson,' compiled at the request of our Book-Committee; and for his kind and disinterested presentation of the copyright of that work to the Conference, for the benefit of the Connexion."

The personal character of Mr. Watson was so pure and unexceptionable, and his public services as a preacher and pastor, as a director of missions, and an author, were of such importance, that his biography, with all its defects, was well

received, and has been extensively read. Immediately after its appearance my friend Isaac Keeling said in a letter now lying before me, "It is a book to be devoured at the first reading, and to be judged of in the calmer mood of re-perusal. In the hasty enjoyment of it which I have been able to indulge myself with, I have not observed any thing improper, deficient, or redundant; and have indeed been too delightfully feasted to judge very critically of the feast."

In a letter to Mr. Mason the Rev. Jonathan Edmondson said, "The Life of Watson is a fine composition. It shows the good taste of our Editor; and, as a literary work, though rather too minute, is a rich treasure. But what a man was Watson! When shall we see his like again?"

When sending to me some papers for insertion in the *Methodist Magazine*, Mrs. Brackenbury of Raithby Hall added as a postscript to her letter: "The Life of Watson surpasses praise. That heart must be dead indeed that can read it without being touched, edified, delighted. To God be all the glory!"

These and other testimonies, which came unsolicited and unexpected, afforded me encouragement, and led me to hope that in writing this volume I had not laboured altogether in vain. It was a work that I had not sought, which was executed under many other pressing engagements, and which I would gladly decline.

At the Conference of 1834 another attack was made upon me in my character of Editor of the *Methodist Magazine*; not indeed so grave and formidable as that which was made at Liverpool, two years before, but still annoying to a man of sensitive temperament, who never excelled in oral debate, and had no aptitude for self-defence. One subject of public agitation which at this time was rife in some parts of the country, was the abolition of the Church of England as a National Establishment, by its severance from the State; and considerable eagerness was manifested in some quarters to engage the Methodists in this movement. Wishful to guard them against this snare, I reminded them in the *Magazine* of the relation in which the two Wesleys stood to the Church, and of the profes-

sions which the Conference and the Connexion had invariably made respecting her ; so that whatever might be the opinions of individuals, as to the abstract question of an Ecclesiastical Establishment, we could never, as a religious community, belie our own professions, and those of our forefathers, nor dishonour the name of our venerable Founder, by allying ourselves with the advocates of this revolutionary movement, among whom there might indeed be good men, but it was notorious there were avowed infidels.

The Rev. Thomas Galland, sympathizing at that time, to some extent, with the agitation, complained repeatedly during the Conference of the manner in which the subject was treated in the *Magazine*, intimating that Mr. Wesley, if he were alive, would favour the movement ; for in his published sermons he speaks of the union between the Church and the State as “unnatural,” and as having infected the Church with “heathenism.” As he would not let the matter rest, but referred to it again and again, assuming a tone of authority, and charging me with a departure from Mr. Wesley’s principles, I felt myself bound at last to accept his challenge. I adduced several passages from Mr. Wesley’s writings in which he declares his strong and conscientious attachment to the Church of England, “as by law established ;” and observed, that while he complained of the abuses in the Church, and of the defective manner in which it fulfils its mission to the people at large, he never ascribes these evils to its union with the State, and never calls for a separation of one from the other. As to the passages in his Sermons, upon which so much stress was laid, I endeavoured to show that they are explained by corresponding paragraphs in his “Ecclesiastical History,” where he speaks of the union which Constantine effected between the Christian Church and the civil constitution of Pagan Rome ; when heathen temples were made Christian sanctuaries, and heathen rites were incorporated with the pure forms of Christian worship ; the changes which were then introduced at length issuing in the abominations of Popery, the errors and superstitions of which are nearly all of heathen origin. This view of Mr. Wesley’s Sermons and “Ecclesiastical History” is confirmed, as

I proceeded to show, from the dates of these publications, which made their appearance nearly at the same time. The argument occupied nearly an hour in the delivery; and I concluded by a quotation from a pamphlet written a few years before by Mr. Galland himself, in which he used even stronger words than I had done on the friendly relation between the Methodist Connexion and the Established Church, the disturbance of which he *then* earnestly deprecated. After hearing Mr. Galland's accusation and my defence, the Conference passed the following Resolution, which appeared in the printed Minutes:—

“The Conference gladly takes the present opportunity of publicly expressing its entire satisfaction with the great principles which have been ably and faithfully maintained, during the past year, in the *Wesleyan-Methodist Magazine*, under Mr. Jackson's superintendence; and requests that he will take the earliest opportunity of printing, in such form as he may judge expedient, the substance of the statement which he has made to the Conference, in illustration and defence of those principles, and of the real sentiments and conduct of Mr. Wesley, and of the Conference since Mr. Wesley's removal from the head of our Body, in relation to the Established Church of Great Britain and Ireland, and to certain questions connected therewith.”

After this discussion in the Conference, Mr. Galland came to me, and said, “It would have been far better, Brother Jackson, for you and me to have had a private conversation on the subject at issue between us, rather than that it should have been brought before the Conference.” “As to that matter,” I replied, “I entirely agree with you; and you will bear me witness, that I was compelled to speak in self-defence. You assailed me again and again, without any provocation on my part.” “Well,” said he, “after all, there is no great difference between us. But how came you to remember that pamphlet of mine?” I had a sincere respect for Mr. Galland, as a scholar, a man of strong intellect, an instructive and edifying preacher, and a faithful pastor of the flock; but his mind, at this particular period, was warped in favour of principles which he

did not generally avow. I respected him also because of his descent. His mother was a Sancton lady, whom I distinctly remember as residing there before her marriage, and as being one of the most elegant horsewomen in the neighbourhood. A few years afterwards Mr. Galland died suddenly in Hull, his native town, where he was esteemed and loved, as a good man, and a good minister of Jesus Christ.

As the Conference requested the publication of the substance of my speech, I began with all speed to prepare it for the press, omitting all allusion to Mr. Galland, whose censures had called it forth, and adapting it to the state of public feeling which then prevailed. It was intended to guard the Methodist Societies generally from joining in the crusade against the Established Church, to which they were earnestly invited; but which would have been perilous to their piety; for it would, in many instances, not only have inflamed their passions, but have brought them into direct intercourse with infidels and scoffers; and it would have been no less dishonourable to the memory of Mr. Wesley, into whose labours they had entered. The pamphlet speedily passed to a third edition, "numbering good intellects," though the times have changed, and it is "now seldom pored on." It is entitled, "The Church and the Methodists. The Principles and Conduct of Mr. Wesley, and of the Religious Connexion founded by him, in regard to the Church of England: being the substance of a Speech addressed to the Wesleyan Conference, on Tuesday, August 12th, 1834, and published at the request of that Body."

The call of the Conference for the publication of this pamphlet was not the only act of the Methodist Preachers then assembled which showed a friendly disposition towards the Established Church, and a resolution to discountenance in the Connexion all hostile demonstrations intended to effect its overthrow. One Minister, who had entered upon a course of public agitation for the separation of the Church from the State, and had been placed under suspension on that account by his District Meeting, was required, as the condition of his continuance in the Body, to desist from the course he had chosen.

He determined rather to be a political agitator than a Methodist Preacher, and therefore withdrew.

Yet these acts of the Conference failed entirely to soften the spirits of High Churchmen, and produce a reciprocal feeling towards their Methodist neighbours; so that the hope of a kindlier understanding between the Methodist body and the Established Church, in which some persons had indulged, was entirely, and to all appearance for ever, cut off. The Tractarian party arose in Oxford, claiming for ministers who had received Episcopal ordination the exclusive right to preach the Gospel, and to administer the Christian sacraments; pronouncing all other ministers, Presbyterian, Independent, Baptist, and Methodist, schismatics and intruders into the sacred office, whose services therefore are unauthorized and unblessed. The Methodists especially were objects of attack. Dr. Pusey and others published offensive misrepresentations of their tenets and character; and when they died, several of the clergy refused them the rites of Christian burial.

At the same time, the *Christian Observer*, and the *Christian Guardian*, the organs of Evangelical Churchmen, and the *British Magazine*, and the *British Critic*, the organs of the orthodox party in the Church, rivalled each other in hostility to the Methodist Conference and people, indulging themselves in such a course of vituperation and invective, as if they had forgotten that every man is bound to "speak truth to his neighbour," and that "charity" is an essential element in the religion which the Son of God came to teach. Methodism had its separate places of worship, and professed instrumentally to conduct men to heaven without the general use of the Liturgy, and without Episcopal ordination; and therefore evils of the worst kind were alleged against its tenets, economy, and adherents, by men who professed to be the advocates of the only true religion.

It is, however, gratifying to state that although clerical hostility to Wesleyan Methodism at this period was bitter and general, it was not universal. Two honourable exceptions I will mention. Archdeacon Dealtry at this time published a *Charge to the Clergy*, with a copious appendix, in which he

made respectful mention of the Methodist Conference, and introduced large extracts from my speech, with strong expressions of approval. At the same time I received a letter from the Rev. George Pearson, B.D., Christian Advocate in the University of Cambridge, and author of a valuable work on the canonical authority of the Revelation of St. John, presenting to me another of his publications, and thanking me for my pamphlet. He says, "My more immediate object is to thank you for the admirable speech which you delivered in the Wesleyan Conference. My attention was directed to it by an extract which appeared in the *St. James's Chronicle*, upon which I procured it; and I cannot help expressing my gratification at its perusal."....."I believe that Southey's Life of Wesley, defective as it is in many respects, was the first to open the eyes of the Church of England to the real character of the Wesleyan body: but I am sure that their recent conduct will prevent all mistake for the future."....."I lived from 1818 to 1825 at Chester, which is on the border of a district where the Wesleyans are very numerous; and I was no stranger to the exemplary and loyal conduct of many of their Ministers at the time when great distress and agitation prevailed in the manufacturing districts."....."I am now reading with great pleasure the Life of Mr. Watson. I had conceived a very high opinion of his talents from the time that I read his *Observations on Southey's Life of Wesley*. Such a man must be a great loss to you. I could not help expressing to you my feelings on this subject; but you may be aware that your good feelings, and those of so many of your friends, are not thrown away upon many of us."

Meanwhile, Dissenters were not a whit less hostile either in their spirit or language than the most intolerant Churchmen. Dr. Reed, Dr. Styles, Mr. Isaac Taylor, Mr. Josiah Conder, the *Congregational Magazine*, and a Dissenting newspaper, all opened their batteries against Wesleyan-Methodism, provoked by its anti-Calvinistical theology, and its Connexional economy: its adherents held the doctrine of General Redemption, and of Conditional Predestination, and its Ministers and Societies formed one compact and united body. To cover them with

odium, therefore, as heterodox in their belief, and to break up the Connexion, by persuading the Societies to renounce their union with the Conference, and assume the form of independent churches, were objects which the Dissenting press laboured with great earnestness to accomplish. Thus Churchmen and Dissenters, in these times of party zeal, partially forgetful of their own differences, united in a crusade against Wesleyan-Methodism, adopting, as if by mutual consent, the cry of the children of Edom, "Rase it, rase it, even to the foundation thereof!"

The twelve months which followed the Conference of 1834 were a season of sore trial to the Methodist Connexion, exposed as it was to "fears within," as well as to "fightings without." After much deliberation and patient thought, the Conference resolved, in concurrence with the most faithful and intelligent of the lay members of the Connexion, to adopt a plan for the mental improvement of its junior Ministers: a measure the neglect of which had long been painfully felt, and which ought to have been brought into operation many years before. Premises were taken at Hoxton, where the Theological Institution was commenced; Mr. Entwisle, an aged Minister, and an eminent example of Christian godliness, being appointed to take the pastoral oversight of the students, Dr. Hannah their theological training, and an Irish preacher, a graduate of Trinity College, Dublin, their tuition in the classical and mathematical departments. Dr. Samuel Warren, who had been a member of the preparatory Committee, and had concurred in the various arrangements, finding that one of his nominations was not accepted, and that no office was assigned to him in the establishment, suddenly veered round, and declared his disapproval of the entire scheme. As it was proposed that the Missionaries should enjoy the benefit of the Institution before they entered upon their public work, the Doctor called upon the Missionary Collectors in the First Manchester Circuit, of which he was the Superintendent, to withhold their services, and the subscribers to withhold their contributions, because a part of the money raised was to be thus applied; just as if the preparation of men for the efficient

discharge of their official duties abroad were not as important as their outfit, their conveyance across the sea, and their support in their work: many of them having to acquire difficult foreign languages, to translate the Holy Scriptures, and to provide a literature for savage tribes. Other men, bent upon mischief, and thinking that this was a convenient opportunity for revolutionizing the system of Wesleyan-Methodism, so as to give it a democratic character, joined the Doctor's standard; a "Central Association" was organized, money was collected, pamphlets were published, public meetings were held, agents were sent forth to agitate, and every means employed to bring the authorities of the Connexion into disrepute. To a considerable extent the public mind was at that time unsettled; Parliamentary Reform, as it was called, had been recently carried; the national Legislature had been deprived of its purely Protestant character; and some people thought that similar extensive changes should be introduced into Methodism under the plausible name of "Reform." The establishment of the Theological Institution, for the intellectual and spiritual improvement of the Methodist ministry at home and abroad, was made a pretext for overthrowing the discipline which Mr. Wesley had been careful to form, not as matter of theory, but of practical utility, and for substituting—the parties knew not what. Their object was to pull down: what they should build up, they had not considered; nor whether they should be able to build up anything.

In all cases of this kind, when public clamour takes the place of Christian order, the evil that ensues is irreparable. Infidels and scoffers triumph; "the lame are turned out of the way;" persons who are but imperfectly instructed in the subject of religion are stunned and confounded; irreligious men are hardened in sin; devout persons weep in secret places, while they are made the "song of the drunkard." Nor is it to this world only that the mischief is confined. Evil speaking and malignant tempers are to be answered for in a future state.

The proceedings of Dr. Warren in this matter will admit of no excuse. He had not formed the First Manchester Circuit,

into which he introduced every element of disorder. The chapels were not built by him ; nor had he collected the congregations, or organized the Societies that were connected with them. All this had been done by the liberality and hard toil of other men, many of whom were gone to their reward in heaven. The right to occupy the pulpits of these chapels, and the pastoral care of these people, he had received as a sacred trust ; and now he used the powers that had been conferred upon him for purposes directly opposite to those for which he knew they had been given, and for which he had tacitly pledged himself to use them. A more sad and lamentable violation of a religious trust it would be difficult to conceive.

This part of his conduct acquired a special aggravation from the course which he had himself pursued. A few years before these events he was stationed in Scotland, as a Methodist Preacher ; and while there, instead of devoting all his time to ministerial and pastoral duties, he entered himself as a student in one of the Universities, to the mortification of the people who regarded him as one of their Pastors, and who saw him flaunting in the streets in the habiliments of a mere tyro. In this manner he acquired his scholarship and academical degrees ; and now he came forward to prevent the candidates for the Wesleyan ministry from receiving any educational preparation before their entrance upon the momentous duties of their office. He himself had publicly dishonoured his pastoral character for the sake of the acquisition of learning, and then protested against the provision that was made for conferring upon other men, in a manner the most unexceptionable, the very advantage he had obtained by means which gave deep offence to the people of his charge.

Justly was he put upon his trial before the District Committee to which he was amenable, and placed under suspension for these his misdoings, such as no Methodist Preacher had ever indulged in before. He then tried to subvert the discipline of the Body by an appeal to the Court of Chancery, hoping that a secular Court would sanction him in the violation of those rules which he had pledged himself before God

and man to observe. In this he was disappointed ; his appeal being rejected, first by the Vice-Chancellor Shadwell, and afterwards by the Lord Chancellor Lyndhurst, both of whom declared that the recognized discipline of the Connexion had been faithfully administered in the case.

When his appeal was argued before the Vice-Chancellor, I was on a visit to my daughter on the continent ; but when it was heard before Lord Lyndhurst in the higher Court, and when he gave judgment, I was present. In both cases the excitement in the Connexion was deep and general ; for how secular judges would view the rules of Methodism, drawn up by unprofessional men, and intended to guard and foster spiritual religion, was felt to be uncertain. Sir Lancelot Shadwell was known as a religious man ; but Lord Lyndhurst, at that time, was regarded mainly as one of the ablest statesmen and lawyers of the age. Many fears, as to his decision, were entertained while the case was argued before him, because of the frequent interruptions which he gave to the Counsel who were opposed to Dr. Warren. He was slow in his attempt to understand the case, but came in the end to the right conclusion. His judgment occupied an hour within a few minutes in delivery. In this important affair the Trustees of the Oldham-Street chapel in Manchester acted a noble part in upholding the discipline of the Connexion.

The Conference of 1835 was held in Sheffield, and after the events of the year many eyes were directed to that assembly, anxious to know whether it would uphold Methodist rule and order, or yield to the senseless clamour which had been raised by the agitators. A large number of the most respectable laymen of Methodism, trustees of chapels and others, from all parts of the kingdom, met in Sheffield at the same time, assuring the Conference of their determination to stand by it in the maintenance of the Methodist discipline, in opposition to the destructive projects of disaffected men ; and others, in great numbers, who could not personally attend, affixed their signatures to a Declaration to the same effect. Thus sustained by their own people, there was no reason to fear that the Ministers would be unfaithful to their trust.

Having failed in the Court of Chancery, Dr. Warren made his last appeal to the Conference, whose power he had attempted to overthrow, claiming still to be acknowledged as a member of the Body. All right to such an appeal he had on various grounds clearly forfeited, yet it was conceded to him; and surely never did any man who had assumed the character of a "reformer," in which he had figured in public meetings, appear in more piteous guise. He wished to remain a Methodist Preacher, and a member of the Conference which he had bitterly maligned, and whose constitution he had laboured to subvert. He could produce absolutely nothing in justification of his past conduct, nor assign any reason why he should be trusted in future. He was, of course, righteously severed from a Connexion of which he had proved himself unworthy.

Dr. Warren was not in himself an unamiable and violent man, but he was hurried on by other parties, who flattered him and made him their tool; and when they found that he could do nothing more in furtherance of their revolutionary schemes, they abandoned him, and left him to his fate. He was not strong-minded, nor were his general habits turbulent; but when he became a "Doctor," he thought himself greater than he really was; so that flattery and vanity proved his ruin. I knew him well, and cherished for him a very sincere respect till the Conference of 1834, when he entered upon his downward career. I once observed to a very sensible lady, a near relation of his, that for several years he maintained a highly respectable character in the Connexion; and that, had he persevered as he thus began, there can be no doubt that he would have been made the President of the Conference. "Had he believed that," said she, "he would never have turned agitator." After his expulsion, and the abandonment of him by his "re-forming" associates, he succeeded in obtaining ordination from the Bishop of Chester, dragged out a feeble ministerial life, and died in comparative obscurity. As an orderly Methodist preacher he was respectable and respected; but in no other public character did he appear to any advantage.

At this Conference, (1835,) while many faithful laymen of

Methodism lent their aid in maintaining the disciplinary action of the Body, several other persons appeared in Sheffield, claiming to be delegates from various Circuits, sent to demand important changes in its economy. They addressed a memorial to the Conference, requesting to be informed when it would be convenient to admit them to an interview, in order to the settlement of the questions which they were prepared to moot. To this memorial the Conference replied that they had received no official intelligence from any Circuit of such appointments; and that in the absence of proof they could receive no man, and much less a body of men, in any such character. The leading men among these self-styled "delegates," having no such evidence to adduce as that which was demanded, left Sheffield without delay, feeling doubtless the ridiculousness of their position; being also taught never in future to assume the office and dignity of diplomatists in behalf of public bodies without furnishing themselves with the requisite credentials; aware that a scrutiny might be instituted, and they have to retire with shame, having their useless protocols in their pockets.

After a storm at sea the waves are not wont immediately to subside into perfect calmness; and after Dr. Warren had been dismissed, and his officious friends rebuked, the effects of their misdoings were felt for some time. At the Conference next ensuing, which was held in Birmingham, it was found that in some of the dependent Circuits the usual pecuniary contributions had to some extent been withheld, so as to have subjected the preachers and their families to painful and even distressing privations. In such cases, when some men fail in their duty, the virtues of others are called forth, so that the intended mischief is neutralized. When the Committee of the Contingent Fund assembled preparatory to the Conference, it was found that all the claims which were made upon it could not be adequately met; preachers and their families having in some cases been denied the necessaries of life. Mr. George Chappell of Manchester was a member of this Committee; and when cases of this kind were reported, he announced a sum of money, which he would himself advance to supply the deficiency. After the morning sitting of the Committee he said to

me, "I shall not be able to attend the evening sitting; but if you will watch the cases, as I have done, and when you think the grants insufficient, especially when the families of the preachers have suffered, promise such sums as you deem requisite, I will be answerable for the entire amount." I was happy in fulfilling his commands, and have great pleasure in placing upon record this act of Christian generosity. While some men of set purpose withheld the "cup of cold water" from the disciples of Christ, he went out of his way to supply their lack of service. George Chappell was never raised to the peerage by an act of royal favour, but he was one of nature's noblemen; raised to the highest order of his class by the grace of his Saviour.

Amidst these troubles the complete and uniform edition of Mr. Watson's Works, which was passing through the press, required my ceaseless attention; and Mr. Galland's attack upon me in the Conference showed the jealousy with which the editorship of the *Magazine* was watched, with the care which was therefore necessary to render it both interesting and instructive, and to preserve its Wesleyan character. The Works of Mr. Watson extended to twelve octavo volumes; the first of which was published in 1834, and the last in 1837. They have been extensively read, and have greatly contributed, by God's blessing, to the maintenance in the Wesleyan body of sound views of revealed truth, while rash and unauthorized speculations have prevailed to a fearful extent in some other Christian communities, to the injury of spiritual religion. The characteristics of his writings are, an absolute deference to the authority of Holy Scripture, and a spirit eminently devout and reverent.

After the death of Mr. Watson, I found an able and willing fellow-helper in the Rev. George Cubitt, who was then stationed in London. He was a well-read man, possessed of extensive information, kindly in his disposition, thoroughly orthodox, decided in his attachment to the Wesleyan theology and discipline, which he well understood. He lent me efficient help in the review department of the *Magazine*, and in the transcription of Mr. Watson's manuscripts; a work which required both care and judgment. He was an able advocate of the truth, and

so gentle in his spirit, that it would have been difficult to engage him in a personal quarrel. Dr. Beecham and the Rev. George Osborn also lent their friendly aid in the review of books, and thus enhanced the value of the *Magazine*, as an organ of literary intelligence, and an advocate of truth.

Having at various periods of life derived great benefit from the writings of John Goodwin, I resolved to republish three of his Theological Works, in one volume, under the following title: "An Exposition of the Ninth Chapter of the Epistle to the Romans. With the Banner of Justification Displayed. By John Goodwin, M.A. To which is added, EIPHNOMAXIA: The Agreement and Distance of Brethren. With a Preface. 1835." The "Exposition" contained in this volume is one of the ablest specimens of Biblical interpretation that ever appeared in the English language, and contains several profound theological disquisitions; the "Banner of Justification" presents a more comprehensive view of the all-important subject of Justification than perhaps any other writer has supplied in the same compass; and the other tract is an exhibition in miniature of the entire quinquarticular controversy, specifying the precise points on which the disciples of Arminius differ from those of Calvin, with some of the principal reasons of their dissent. These tracts were all extremely scarce, and by the republication of them I felt that I was supplying a valuable addition to the library of a theological student. To me, when I was prosecuting my youthful studies, such a volume would have been an inestimable boon. No one can read this "Exposition of the Ninth Chapter of the Epistle to the Romans" with candour and due attention, and withhold his assent to the statement of Calamy respecting the writer: "He had a clear head, a penetrating spirit, and a marvellous faculty in descanting on Scripture." Dr. Pearson, whom I have already mentioned as a member of the University of Cambridge, having sent me one of his publications, I forwarded to him a copy of my reprint of Goodwin's *Exposition*, and of the tracts connected with it. From his answer I learned, what I before suspected, that the Arminian Puritan was scarcely known among the clergy, even those of them who made divinity their special study. He said in his first letter: "From the

perusal of your Preface, and just casting my eye over the contents of the volume, I am sure that it must be an interesting and most valuable work. The subject itself will make it so to me. Not all the talents and learning and piety by which it has been supported, have ever been able to reconcile *me* to the opposite doctrine; nor have the explanations by which its difficulties have been attempted to be got rid of, ever reconciled it to my mind. And anything which can serve to clear up to common minds the argument contained in the ninth chapter of the Epistle to the Romans, is very valuable. I am engaged this year—my office obliging me—in a work on the canonical authority, the prophetic character, and the inspiration of the Apocalypse. The subject was suggested to me by an article in the *Edinburgh Review* on the subject of my pamphlet, in which the Reviewer, amidst other ribaldry, asked whether the Christian Advocate was not aware that most divines of authority either doubted or denied the canonicity and inspiration of the Apocalypse. Of course I did [not] think it necessary to answer such stuff; but it *did* occur to me that it might be useful, if I could produce something *readable* on that difficult and interesting subject.”

In a subsequent letter he says, in referring to Goodwin's volume: “At the time I received it I was so occupied with my book on the Apocalypse, that I was unable to undertake it; and my mind and time were so employed with that subject, till I got clear of the press, that I was unable to look at it. However, I read it twice over with great pleasure. It certainly is one of the most powerful works I ever read; and the dissertation on the case of Pharaoh is a most masterly and satisfactory performance,—to select one out of many very excellent parts. The two treatises annexed to the ‘Exposition’ are very valuable. The last contains a very valuable summary of the points at issue between the Calvinists and their opponents. I hope to make myself acquainted with his other works.”

As I had derived no small amount of instruction from the writings of Dr. Edward Burton, the Regius Professor of Divinity in the University of Oxford, I took the liberty of sending him also a copy of Goodwin's “Exposition,” and received from him the following letter:—

“ OXFORD, February 10th, 1835.

“ SIR,

“ I AM much concerned to see your letter lying before me with the date of January 29th ; and to think that you may have been feeling surprise at my having taken no notice of it, and of your very kind present. The fact is, that I have been staying rather longer than usual at my living in the country, and the book was not forwarded to me, so that I have only met with it to-day. I should have liked to have looked it through before I wrote to thank you for having sent it me ; but I know very well that the business of the term will not allow me to read it for a long time ; and I must put it by till I return again to my parochial retirement at Easter. I could not, however, resist looking through your Preface, and I expect to be much interested in the volume ; for the exposition which Goodwin seems to have given of Romans ix. is exactly that which I have ventured to give to several successive classes of pupils. The works of Goodwin are at present unknown to me ; and I look forward to deriving much pleasure as well as information from the perusal of them.

“ I rather infer from your letter that you have seen my two volumes upon the ecclesiastical history of the first three centuries ; but you may not happen to possess them ; and I should take it as an additional act of kindness, if you would allow me to present you with a copy of them. I would have sent them at once ; but I did not wish to trouble you with a duplicate ; and you will perhaps have the goodness to send me a line.

“ I remain, Rev. Sir, yours very faithfully,

E. BURTON.”

Eight days after the date of this letter I received another from this learned and friendly man ; in which he says, “ I have great pleasure in having ordered a copy of my Bampton Lectures to be sent to you, which I hope you will receive in a few days ; if you should not do so, I would thank you to jog Rivington’s memory, as he is apt to be careless in such matters. You mentioned my Bampton Lectures, or the *Testimonies of the Ante-Nicene Fathers* ; and I would have asked you to accept a

copy of both, but the latter work was printed by the Delegates of the Press, and I have not any more copies at my disposal. If you ever visit this place, I hope you will allow me the gratification of becoming personally acquainted with you."

Such was the kind and catholic spirit of this very able advocate of Christian orthodoxy, forming a perfect contrast to the Tractarian bitterness which other parties plentifully poured forth upon their Methodist contemporaries.

CHAPTER XVI.

THIRD TERM OF EDITORSHIP—APPOINTMENT OF AN ASSISTANT EDITOR, THE REV. GEORGE CUBITT—EDITORIAL WORK: "LIVES OF EARLY METHODIST PREACHERS;" "LIBRARY OF CHRISTIAN BIOGRAPHY;" ETC.—PUBLICATION OF THE PAMPHLET "THE WESLEYANS VINDICATED," ETC.—ELECTED PRESIDENT OF THE CONFERENCE (1838)—PREACHING AN OFFICIAL SERMON—CELEBRATION OF THE CENTENARY OF METHODISM—THE CENTENARY SERMON AND THE CENTENARY VOLUME—VISIT TO PARENTS AT SANCTON—PLEASANT DAYS AT OAKWORTH—MEETING IN MANCHESTER FOR MAKING ARRANGEMENTS IN REFERENCE TO THE CENTENARY MOVEMENT—PRINCELY GIVING—DEPUTATION AND MEETINGS—IMPRESSIVE SCENE IN THE CHAPEL AT REDRUTH—LETTER OF THE REV. JOSEPH ENTWISLE DESCRIBING MEETINGS AT TADCASTER AND POCKLINGTON—LETTER OF SIR LANCELOT SHADWELL—VISIT TO SCOTLAND; AN UNCIVIL COACH-GUARD; ABERDEEN; ARBROATH; A PITHY SAYING OF JOHN KNOX—THE CENTENARY CONFERENCE, LIVERPOOL (1839)—CENTENARY SERMON; DELIVERY; PUBLICATION; TESTIMONIES TO ITS VALUE—REMARKS ON THE CENTENARY CELEBRATION AND ITS BENEFITS.

AT the Conference of 1836 the second period of editorial service assigned me ended, and I was requested to accept a reappointment. To this I objected, unless I might have a colleague, and made a statement to that effect. The truth is, I was overworked, having for twelve years stood alone under a heavy burden of responsibility, and passed through an amount of labour which was too much for any one man; confining me generally to my desk from an early hour in the morning till late in the evening, with scarcely any time for exercise in the open air; and often causing me to retire to rest with feverish symptoms, an aching head, and a disinclination to sleep. The consequences were successive attacks of neuralgia, erysipelas, indigestion, spasms in the stomach, and at length gout. The last ailment was slow and gradual in its approaches, but at length was formidable in its character, producing often an utter inability either to walk or stand, and attended by excruciating pain. This frightful disease appeared to abate

the other complaints ; but it was a desperate remedy, and convinced me that unless I could be relieved so as to be able to take exercise in the open air, my life would be unavoidably shortened. My plea, supported by such reasons, was successful ; and after toiling long and single-handed, the Conference gave me an efficient assistant in Mr. Cubitt, with whom I laboured in unbroken harmony for six years more. On this occasion the Conference passed the following resolution :—
“The Rev. Thomas Jackson, having completed the second term of six years as our Editor, is unanimously reappointed to that office ; and the Rev. George Cubitt is appointed assistant Editor for the ensuing year, according to the plan and regulations recommended by the Book-Committee in their Minutes, now laid before the Conference, and entered in our Journal.”

This arrangement was to me a great relief, but it did not go to the extent I desired. I pleaded hard that my colleague might be regarded as joint Editor, so that he might share the responsibility with me ; but this point the Conference would not concede. I was still held responsible for all that passed through the Wesleyan press, and therefore compelled to read every thing that was published at the Conference Office, and to read with care. Yet it was a mighty advantage to have a colleague always at hand, on whom I might daily rely, instead of being under the necessity of seeking casual aid from men who were themselves occupied with their own appropriate duties, and therefore often unable to undertake any additional service.

To Mr. Cubitt was assigned the general editorship of the “Youth’s Instructor.” He also furnished original articles for the *Magazine*, and wrote several small volumes of permanent interest and value ; some of them historical, and others on Scripture subjects, adapted to family reading and personal edification. He did not observe fixed hours of study, but he was, nevertheless, a hard worker, on whom I could rely in any emergency : and being thus relieved, I turned my attention to the preparation of such books as were likely to promote the intellectual, religious, and moral benefit of the Methodist people.

When Mr. Watson's Works were completed, I prepared for publication a small volume under the title of "The Christian Armed against Infidelity. A Collection of Tracts in Defence of Divine Revelation. 1837." The volume contains Porteus's "Beneficial Effects of Christianity on the Temporal Condition of Mankind;" his "Summary of the Principal Evidences for the Truth and Divine Origin of the Christian Revelation;" Bishop Taylor's "Moral Demonstration of the Truth of the Christian Religion;" Leslie's "Short and Easy Method with the Deists;" and Dr. Mason's "Conversation with a Young Traveller." My object in the compilation was to produce a manual adapted to the use of young people, especially senior boys belonging to Sunday-schools, when they leave those institutions, and enter upon the duties and trials of life, and are likely to meet with men who would persuade them to renounce all faith in Moses and the Prophets, Christ and His Apostles.

My next attempt to serve the Connexion, through the medium of the press, was the publication of the "Lives of Early Methodist Preachers," in three duodecimo volumes. These simple and unpretending narratives were mostly written by the Preachers themselves, in letters addressed to Mr. Wesley. To the general reader they are important, as showing the manner in which the men were trained, whose ministrations were mainly instrumental in effecting a vast moral and religious revolution in the country. Before they were accepted by Mr. Wesley as fellow-labourers, they gave proof of personal conversion to God, and could explain from their own experience the nature and method of salvation, as well as from Scripture testimony. These men, who went forth to call sinners to repentance, had themselves felt its sorrows; and as to the peace, joy, and holiness, which are consequent upon a vital faith in Christ, they uttered no vain theory, and no mere report which they had heard from others, or learned from books, but spoke out of the fulness of their hearts; saying in effect,—

“What we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible.”

To Methodists these volumes must possess an undying interest. They show what Methodist Preachers were in the time of the Wesleys, and what Methodist Preachers must ever be, as to their spirit, self-denial, and holy zeal, if they would maintain in perpetuity the revival of spiritual religion which their fathers witnessed,—for the furtherance of which they laboured and suffered, and were willing even to die. The “Lives” are thirty-seven in number. The first volume was published in 1837, and the last in 1838.

My next literary project was a “Library of Christian-Biography,” which extended to twelve small volumes, and contains a considerable amount of civil and ecclesiastical history, as well as of personal incident and adventure. The work was intended especially for the use of young people, of private families, and for the libraries of Sunday-schools. It presents many fine examples of Christian godliness in Protestant Reformers, Episcopalians, Presbyterians, Puritans, Independents, Baptists, and Methodists, English and American, laymen and Ministers. The “Lives” are mostly abridged from larger works, some of which are rarely to be met with, divested of the parts which are the least interesting, and adapted to popular use. The first volume of the series bears the date of 1837, and the last of 1840. The work contains the Lives of thirty-two persons, among whom are three ladies, Mrs. Rowe, Lady Betty Hastings, and Mrs. Agnes Beaumont, a personal friend of John Bunyan.

Among the minor services which I was called to render about this time was the writing of prefaces to Mr. Hare’s “Treatise on Justification,” Watts’s “Death and Heaven,” and the “Life of Miss Hannah Ball,” and the conducting of these volumes through the press. I felt it my duty also to publish an octavo pamphlet of thirty-two closely-printed pages, under the title of “The Wesleyans Vindicated from the Calumnies contained in a Pamphlet entitled, ‘The Church of England compared with

Wesleyan Methodism,' and recommended by the *British Magazine* for General Distribution : in a Dialogue between a Churchman and a Methodist. 1839." Two large impressions of this tract were sold in a few days, and a third was called for. The pamphlet to which it was an answer professed to have been written by a Clergyman, and was published by a house in London, which dealt mostly in books written by Churchmen of the Evangelical school ; and strenuous attempts were made to press it upon the public attention, by engaging all classes of Church-people in the distribution of it. Seldom has such a tissue of falsehood and intolerance issued from the press, licentious as the press has often been. It was with great reluctance that I wrote a reply to this most offensive publication, professing as it did to come from the pen of an Evangelical clergyman ; but necessity was laid upon me ; for the mendacity and insolence of the assailants of the Methodists at that time were unbearable. If slander could have extinguished Methodism, the system would have disappeared for ever. The editor of the *British Magazine* dishonoured his scholarship and his high religious character by a strong and unqualified recommendation of this scandalous missive ; and when he was unable to deny its mendacious character, he excused himself by saying that he had not recommended it to general circulation, but only for circulation where Methodism was prevalent : as if falsehood ought to be circulated anywhere !

When Mr. Cubitt and I had laboured together for two years, as true yokefellows, (for such we were,) the Conference of 1838, assembled in Bristol, were pleased to choose me as their President : an office which I not only never desired, but earnestly deprecated whenever I heard it mentioned as likely to devolve on me. I never had an aptitude for business, and especially for public business. To preach, to read and write, to visit the sick, I felt to be my special calling. In work of this kind I was happy, and desired nothing higher. But when the Conference, unsought, invested me with this trust, it did not become me to "bandy compliments" with them, by alleging my unfitness, but to apply myself to the fulfilment of my new obligations with all the assiduity of which I was capable, taking

counsel from the men who had sustained the office before me, and endeavouring, as much as in me lay, to promote the holy objects for which the Conference was instituted.

There is one peculiarity in the character of the Methodist Preachers, which I have heard remarked upon in conversation, but never saw specified in print. Nothing can surpass the brotherly confidence and the freedom of speech in which they are accustomed to indulge in their general intercourse with each other; but no sooner is one of them placed in the Presidential chair, than he becomes an object of profound respect. Men who had hitherto lived in habits of familiarity with me, and would have said anything to me in the freedom of private friendship, now addressed me in a subdued tone of voice, and with an air of respectful deference. The reason is, that the President is regarded as the embodiment of the Conference; and the Conference is the governing power to which every Preacher is amenable. I have seen men of lofty spirit and bearing, when the discipline of the Conference has been brought to bear upon them, and they have felt themselves to be in the wrong, weep like children. It is the *righteous* character of the Conference that produces this effect, making delinquents quail before it. This is its true power; and while its righteousness remains, the effect will continue. To a right-minded Methodist Preacher a censure from the Chair of the Conference is more dreaded than any amount of bodily pain, or the infliction of a civil penalty.

During the sittings of the Conference one of the duties that devolved upon me was the preaching of what is designated an "official" sermon before the assembled Ministers. This duty I was called upon to discharge in the King-Street chapel, in the evening of Sunday, July 29th. I chose for my subject the doctrine of redemption by Jesus Christ, as it is stated in 1 Peter i. 18-20. The publication of the sermon was requested by the Conference, and it was accordingly inserted in the *Methodist Magazine* for October and November following. I had the gratification afterwards to learn that, whatever might be its defects, either as to its substance or delivery, a penitent man in Lincolnshire, while reading it, was encouraged to believe in Christ,

so as to find rest to his soul. As this was the first time that I delivered an official sermon before the Conference, I felt a considerable degree of excitement; not so as to produce any confusion of thought in the pulpit, but so as to render me unable to sleep through the night. I went to bed; but was as broad awake till the next morning, as if it had been noonday, or as if I had been engaged in the business of the Conference. This was, however, the only physical inconvenience that followed the service.

The most remarkable peculiarity connected with this Conference consisted in the preparation which was then made for the celebration of the Centenary of Methodism, nearly one hundred years having elapsed since the formation of the first Society under the pastoral care of the two Wesleys. Towards the end of the year 1739 they opened the Foundery in Moorfields as a place of Christian worship; and in connexion with it they organized a religious Society, to which others were speedily added in various parts of the kingdom, forming one Body, under the name of the United Societies. Up to this time the two Wesleys, although Clergymen of the Church of England, retained a sort of *quasi* connexion with the Church of the United Brethren. Methodism then assumed a distinct and independent position; and with a reference to this period the Centenary was celebrated, the day of Mr. Wesley's ordination having been passed over as before mentioned.

With respect to the celebration of the Centenary, I was directed to call a meeting of Ministers and laymen, from all parts of the kingdom, in Manchester, as soon as convenient, that by their counsels the most appropriate manner of conducting it might be determined. I was also requested to prepare, with as little delay as possible, a volume on the subject of the Centenary, describing the rise and progress of Wesleyan Methodism, with the benefits, personal, domestic, and social, which had resulted from it both at home and abroad, including notices concerning John and Charles Wesley. The next Conference, which was to be held at Liverpool, twelve months hence, was to be regarded as the Centenary Conference; and upon me was imposed the duty of preaching the Centenary

Sermon, should it please God to spare my life. These were serious burdens, against the imposition of which I earnestly remonstrated, and requested that at least a part of them might be assigned to other men. But my remonstrances were unavailing. Mr. Bunting said, "We have him in the chair; he cannot escape; and we can impose upon him any amount of labour we please." These words were pleasantly spoken, but they conveyed no pleasant feeling to my mind. When the Conference closed its sittings I retired to my home in London, having before me a year of hard toil, and of heavy responsibility; for what might be done by the meeting in Manchester no one could foresee; yet I was not unmindful of the promise, "My grace is sufficient for thee."

Having prepared for publication my sermon before the late Conference, I began to collect materials for the Centenary volume, and drew up a Circular Letter for the purpose of convening the meeting in Manchester. The discharge of editorial duties was now out of the question, so far as I was concerned. The Conference had assigned me, as my assistant through the year, Mr. Benjamin Waddy, who had just been ordained to the ministry; a young man of fine temper, and of good pulpit talents; who devoted much of his time to Circuit duties, thus relieving Mr. John Farrar, who was then stationed in London, and kindly lent his aid to Mr. Cubitt in the editorial department. At that time a new edition of Mr. Sutcliffe's Commentary on the Bible was passing through the press, and received the benefit of Mr. Farrar's correct scholarship, which greatly enhanced its value.

As the autumn advanced I paid a visit to my father and mother at Sancton. Since the time at which I left my home in 1804, I had generally seen them every twelve months; but as they were now upwards of eighty years of age, I began to think that my future visits to them would be few in number. I knew, too, something of the joy which parents feel in the advancement of their children, and thought it would gratify them to see one of their sons,—once a wayward lad, who had tried their patience and filled them with anxiety,—invested with the highest honours that the Methodist Conference has

the power to confer. They were gratified, of course ; but I could observe in them no undue elation. They had too much piety and good sense for that ; and evidently looked on their son, once more in their cottage, as raised from humble life to his present position by the providence and grace of God ; not for the gratification of human vanity, but for purposes connected with His own glory. As to myself, any feeling of self-importance that would have arisen in me was held in check by a deep consciousness of responsibility, both to God and man ; and gladly would I have laid aside all the honours of office, could I have returned to my quiet study, there to resume the use of my pen and of my books. Having prayed and wept together, my parents and I parted in the joyous hope of meeting again in a world where

“ Adieus and farewells are a sound unknown.”

From Sancton I went to Oakworth, a hamlet in the Keighley Circuit, where I had engaged to preach at the opening of a new chapel. The day appointed for this service was cloudy, with a drizzling rain. The population in the immediate neighbourhood was comparatively small ; the labouring-people were at their work ; so that neither the chapel nor the congregation was large. The gallery, containing perhaps from one to two hundred people, was tolerably well filled ; and the ground floor of the chapel was mostly occupied by children, and those who had the charge of them. When I came out of the pulpit, at the close of the service, the friends had counted the collection, and the money was taken away. They said nothing as to the amount, and I made no inquiry, supposing that it was not much.

Dinner was provided in a warehouse, for the accommodation of strangers, and of persons resident on the spot ; and when the cloth was removed, one of the Ministers reported to the company that the spirit of old Methodism was not extinct in Oakworth,—in the immediate vicinity of which was Haworth, the scene of Grimshaw’s apostolic labours,—in proof of which he would announce the fact, that the collection that morning, which was the first of six, amounted to the sum of one hundred

and twenty-eight pounds. I was astonished. No such collection had ever before been made after any sermon of mine ; and I at once perceived that it was intended as a declaration of respect for the Conference, whose representative I then was, and whose reputation Dr. Warren and his fellow-agitators had endeavoured to destroy. I immediately caught the theme, and declared what I *knew* as to the uprightness and fidelity of the Conference, and the blessing of which God is pleased to make it the instrument, as the centre of union to the Circuits and Societies ; declaring my belief that while the Conference and the people remain united in confidence and affection, Methodism will remain in unimpaired power, as a means of spiritual good to the nation and the world. I remained in Oakworth a few days, preaching in the morning of the following Sunday, and greatly admiring the godly zeal and liberality of the people. Two families especially engaged my attention, bearing the names respectively of Sugden and Craven : God had blessed them with prosperity, and they honoured Him with their substance, as well as by their evangelical obedience.

From Oakworth I went to Manchester, to meet the brethren and friends, who were to make the requisite arrangements for the proposed celebration of the Centenary. They assembled in the morning of November 7th, 1838, in the Oldham-Street chapel. The meeting consisted of the President and Secretary of the Conference, seven Ex-Presidents, and about two hundred and fifty other persons, Ministers and lay friends, come from all parts of Great Britain and Ireland. They continued their deliberations three days ; and even then, when they had finished their work, they were so united in heart, that they seemed unwilling to separate. They were not only joined together in the same judgment, but were eminently one in affection. They held different opinions on some of the various subjects which occupied their attention ; but so perfect was the deference they paid to one another, that not an unkind word fell from the lips of any one. They passed twenty-six resolutions, without the slightest dissension, relating to the religious services connected with the Centenary, the pecuniary contribu-

tions which should be presented as thank-offerings to God, and the purposes to which the money should be applied.

It would be difficult to give such a description of this meeting as would convey an adequate apprehension of it, especially as to the spirit which animated the entire assembly. It was at once a meeting for business and a religious meeting, beautifully combining secular transactions with a lovefeast. Financiers directed attention to the institutions of Methodism which most needed pecuniary support, and the best mode of relieving them ; mixing their practical suggestions with grateful acknowledgments to God for the benefits, inestimable and endless, which they and their families had derived from their connexion with Methodism and its people. A princely style of giving was there adopted, the example being set by the late Mrs. Bealey ; who had been left a widow in comparatively early life, with several young children, and an extensive business, and who had been so blessed and prospered by the providence of God, that she proposed to give a thousand guineas, as an expression of thankfulness to her heavenly Benefactor. Others instantly caught her spirit, and resolved to follow her example ; so that contributions of unwonted liberality were presented, not slowly, but in quick succession. " Then the people rejoiced, for that they offered willingly, because with a perfect heart they offered willingly to the Lord." It was thought that eighty thousand pounds might be realized by the whole Connexion, and that this was the smallest amount at which the friends should aim ; but when only two meetings had been held, that in Manchester, and another in Liverpool, considerably more than half the amount was freely promised.

The meeting in Manchester recommended that Friday, October 25th, 1839, should be the day set apart for religious worship throughout the Connexion, in grateful acknowledgment of God's great mercy displayed in the rise and progress of Wesleyan Methodism ; and that, in the meanwhile, meetings should be held in the various Districts and Circuits of the Connexion, for the purpose of explaining the nature and design of the Centenary movement, and of calling forth the liberality of the friends. Deputations were also appointed to attend

the meetings in several of the more important towns and cities.

In the course of the next few months I visited Hull, Newcastle-upon-Tyne, Leeds, Sheffield, Birmingham, Bristol, Exeter, Plymouth, Devonport, Penzance, Redruth, Truro, Dublin, Cork, Bandon, and Belfast, accompanied by a noble band of men, whose hearts were in the work, and whose godly cheerfulness and zeal secured for them in every place a grateful reception. I am bound especially to mention, among other devoted friends who accompanied me, and lent their valuable aid, Mr. Bunting, Mr. Newton, Mr. Chappell, Mr. Percival Bunting, Mr. Adam Bealey, and Mr. A. Suter. No forms of expression that I can devise could by possibility convey a full impression of the feeling that characterized these meetings. Aged men and heads of families spoke of their own conversion and spiritual enjoyments, and of the conversion of their relatives, some of whom had died in the Lord. In many cases they presented their contributions in memory of the pious dead; husbands in memory of their wives, wives in memory of their husbands, parents in memory of their children, and children in memory of their parents, with tears of affection and of holy joy. Deep was the gracious feeling in every place; but the deepest, according to my apprehension, was in the meeting at Redruth, and that at Hull. The large chapel at Redruth was thoroughly filled with people, both in the gallery and on the ground floor, presenting one solid mass of human faces. Having described the rise and progress of Methodism, with its effects upon individuals and families; the holy lives and happy deaths which had invariably marked its progress; I observed that it was unquestionably a great work of God, and ought to be ascribed to the direct agency of the Holy Ghost. At the simple announcement of this principle, a supernatural influence seemed at once to fall upon the entire assembly; so that almost all faces, which had previously been directed to the platform, at once disappeared; the people either covering them with their handkerchiefs, or turning them downwards, that their tears might fall on the floor. The scene reminded me of a remarkable stanza of the poet Smart:—

“Tell them I AM, Jehovah said
 To Moses; while Earth heard in dread,
 And, smitten to the heart,
 At once above, beneath, around,
 All Nature, without voice or sound,
 Replied, O LORD, THOU ART !”

The new and spiritual creation bears as distinct a testimony to its Author as does the material universe.

“Nothing could exceed the religious enthusiasm of the movement. Public meetings were generally and earnestly called for. Deputations from the central committee were hailed with joy, and one feeling pervaded every assembly. All rejoiced that they were permitted to see such a day. The young felt that they were connected with bygone times, and associated with the fathers of Methodism, to catch their mantle, and a double portion of their spirit. Men of all ages were present. Some, tottering on the verge of the grave, with heads ‘white as snow in Salmon,’ and hands lifted up in blessing, told of the persecutions and sorrows of their early days, and of the labours and successes of *their* fathers; that their children, fallen on happier times, might tell it to their children, and to the generations following. Many a tear was shed when these patriarchs, with a tremulous voice and withered hands, invoked the blessing of God to rest upon their children, and upon their children’s children, and fervently implored Him to preserve their beloved Connexion as long as sun and moon shall endure.”*

When the Centenary Deputation were in the west of Cornwall, several of them went early one morning to see the Land’s End; and in our return we passed by a neat Methodist chapel in a secluded spot, and alighted to look at this little sanctuary; a plain middle-aged woman coming out of an adjoining cottage with the key. All admired the cleanness and comfort of this house of prayer, when Mr. Chappell observed a ring upon the third finger of the good woman’s right hand, and said, “My friend, you have got the ring on the wrong hand.” “No, Sir,” she replied, “it is where it should be. A few years ago a man in this neighbourhood took a liking to me and my brother, who

* Report of Wesleyan Centenary Fund, p. xxxiv.

lives with me, and bequeathed a legacy to each of us. I said to my brother, 'If you will give your legacy for the erection of a chapel, I will give mine.' He assented, and the chapel was accordingly built. It cost more than these two sums, but we paid all the bills; and there is no debt upon it. If the ring had been on the other hand, I might have had a family to provide for; and you might have seen no chapel here." Her answer called forth expressions of admiration from Mr. Chappell, which were repeated on many subsequent occasions by that generous man.

As a further illustration of the spirit which characterized the Centenary meetings, I will here insert an extract from a letter which I received from the Rev. Joseph Entwisle, who had then retired from the full work of the ministry, in consequence of advancing age and infirmities, and was resident in Tadcaster. It bears the date January 28th, 1839. With respect to the meeting in that town, he says,—

"From the excellent spirit I observed, I expected we should raise the sum of three hundred pounds; but was surprised, and of course gratified, when I found it amounted to seven hundred. Additional sums continue to come in; and it is probable the amount for this small country Circuit will rise to more than eight hundred pounds. About three hundred friends took tea in the two school-rooms in the interval between the public meetings. Many old members spoke admirably; so did Mr. Burdsall, Mr. Harrison, and Alderman Meek.

"On Tuesday, the 19th instant, I attended the meeting at Pocklington, and have to attend one at York, February 20th. The York meeting is postponed on account of the exertions made for the erection of a Centenary chapel in that city. More than five thousand pounds are already subscribed for that object. Mr. Agar and Mr. Alderman Meek have given five hundred guineas each: yet they do not intend to be behind others in their subscriptions to the Centenary Fund.

"Perhaps a detailed account of the meeting at Pocklington will be gratifying to your mind. My Superintendent, Mr.

Crompton, and Mr. Harris accompanied me. The chapel was crowded to excess at two and at six o'clock. About three hundred friends took tea together in the school-rooms, which were filled more than once. Every one appeared to be happy. It might have been said, 'See how these Christians love one another!' Glory be to God! We were entertained at the house of Mr. James Peart, whose father and grandmother I knew well. He is all alive to God. The same unfeigned faith that dwelt in his grandmother, his mother, and his father, dwells in him also. The subscriptions at the close of the meeting amounted to four hundred and thirty-two pounds; and more is expected.

"Age, infirmities, and severe weather prevented the attendance of your honoured father; but several of your cousins and many of your old friends were there. Brother Bradley, sixty years a Methodist, gave us a delightful speech, containing an interesting account of his convictions, conversion, and receiving of the Preachers into his house. O how animated was the old man! Thomas Bailey, fifty-six years a Local Preacher, gave us an affecting history of his life, of Drummer Johnson and John Pawson, who first preached in his village. He moved us all. David Robinson, from your native village, spoke well. He said, 'Methodism is like an old oak. In the late storm it was not rooted up, though some of its branches were blown away; but the tree still stands.'

"It was a day to be remembered. I could not help wishing that you were there. Love and harmony prevailed. On Wednesday all the widows and poor women in the Society were treated with tea, and the more respectable females waited upon them. Is not this primitive Christianity revived? I see and admire the propriety of offering subscriptions in memory of the pious dead. The act produces associations and feelings favourable to piety. James Peart gave sums, in addition to his own subscription, in memory of two old Local Preachers, and of two ancient women, now with God; the announcement of whose names evidently produced a strong and pious feeling.

"Before I left Pocklington several persons were introduced

to me, who were desirous of shaking hands with a Preacher who had travelled in Mr. Wesley's days. I assure you I am come to great honour in connexion with our venerable Founder. I hope it is not vanity in me to find pleasure therein. I preach much, 'from Dan to Beersheba;' and in most places the people are anxious to see a man that was personally acquainted with Mr. Wesley. The best of all is, God is with us."

In the Centenary meetings it was not uncommon for parties in announcing the sums which they intended to contribute to the general fund, to send a note to the chairman, indicating the motive by which they were actuated. The following is a specimen. It was handed to me in the meeting at Dublin:—"A convert from Popery begs your acceptance of the small sum of two shillings and sixpence; and wishes to return God thanks that her friends are not paying it for the pretended redemption of her soul out of purgatory." In the same meeting a good man, standing on the floor of the chapel, delivered a short address, and mentioned the amount of his intended contribution. His wife occupied a place in the front of the gallery, from which she looked down upon him. He caught her eye, and immediately recalled his words, saying, "I perceive from the countenance of my wife that the sum I have mentioned is not sufficient. I therefore request time for a little further consideration." I whispered in the ear of Mr. Lessey, who was sitting by me, "There is a couplet in one of Prior's poems that you may apply with good effect to this case in the address which we are expecting from you. It is this:—

'That eye dropp'd sense distinct and clear,
As any muse's tongue could speak;'"

but his memory failed him at the time, so that he quoted the lines inaccurately and without effect.

During the intervals between one Centenary meeting and another, I applied myself with all diligence to the preparation of the Centenary Volume, which was published early in the year 1839. I endeavoured, as much as possible, to make it a book of facts, which would tell their own tale, and produce

their own impression ; giving an account first of the state of religion and morals in England before the rise of Methodism, and at the time of its rise ; the conversion of the Wesleys ; the means which they adopted for the revival of Christian godliness ; their success ; their principal fellow-labourers ; their deaths ; the subsequent progress of the work ; the existing state of Methodism ; and some concluding reflections. The volume was well received, and had a wide circulation. The Conference, at its assembling, gave me a vote of thanks for it ; and Mr. Montgomery, in a speech delivered in a Methodist Missionary Meeting at Bristol, said to the people, " That book ought to be in the hands, and the knowledge of its contents in the minds, and the spirit of it in the hearts, of you all.....Every portion of it is more or less illustrious with some manifestation of light from heaven, its pages differing but as one star differeth from another star in glory."

Among the letters which I received concerning the Centenary Volume none gave me greater pleasure than the following, from the Vice-Chancellor of England, who had rendered an important service to the Wesleyan body by his decision in the case of Dr. Warren.

" LINCOLN'S INN, *September 2nd, 1839.*

" REV. SIR,

" About three months ago I received from the Wesleyan Centenary Committee a handsome copy of the work which, as I understand it, was drawn up by your hand. When it first arrived I was so much occupied that I could not read it through. But I have now had a season of leisure, and have perused the whole with the greatest interest, pleasure, and, I may add, profit. Many years ago a *Life of the ever-to-be revered and venerated John Wesley*—a title more than once to be met with in your book—fell into my hands : since that time I have read others also ; but none has gratified me so much as yours. I do not recollect to have seen in any other work the beautiful lines upon the death of his mother. But I value your work as a succinct and clear account of Methodism, and concur in the general spirit of your observations, particularly those to

be found in the concluding remarks. I beg you will accept for yourself, and the excellent men associated with you, my best thanks, and the assurance of my kindest wishes for your present and eternal welfare. Your much-obliged,

“LANCELOT SHADWELL.

“*The Rev. Thomas Jackson.*”

There is one mistake in the volume which I feel it right in this place to point out. In page 102 the hymn beginning,

“Lo ! He comes with clouds descending,”

as well as the fine melody which is adapted to it, and called Helmsley, is said to have been composed by Thomas Olivers. That he composed the tune there can be no doubt ; for it is ascribed to him by Mr. Wesley ; but the hymn was published by John and Charles Wesley at an early part of their public career, and is doubtless the offspring of Charles’s sanctified genius. I was led into this error by the late Mrs. Bulmer, who said she received the information from Mr. Olivers himself. But in this she was certainly mistaken. The tune was his, but not the hymn.

The volume was translated into the German language, by M. Kuntze, a Lutheran Clergyman, and published at Berlin, in 1840, many devout Protestants in Germany taking an interest in the spread of spiritual religion in England.

In the spring of this memorable year I visited Scotland, to meet the Ministers stationed there at their two annual District Meetings ; and as this was my first visit to that country, I was more than usually observant of what I heard and saw. Some things were new to me ; such as the sight of young women, respectably clad, walking along the roads barefoot, carrying their shoes and stockings in their hands ; as if they had worn them in the towns, but were glad to get rid of them as soon as possible. On entering a place of worship I observed that the men did not generally take off their hats till they had arrived at their pews ; and that, when the blessing was pronounced, at the close of the service, they immediately put on their hats, and walked out of the house of God with their heads covered.

The congregations appeared to be more quiet than those in England ; but I thought I discovered in them as deep feeling as I had witnessed elsewhere, only they restrained their emotions. Two things afforded me an especial pleasure,—the sacred stillness of a Scottish Sabbath, and the appearance of the clergy upon the platform of a Methodist Missionary Meeting, without any of that reserve and assumption of ecclesiastical superiority which I had been accustomed to witness in the Episcopalians of the south. They appeared to have no difficulty in acknowledging the true ministerial character of the Methodist Preachers.

One untoward incident I met with in Scotland, which gave me some annoyance. I took the coach at Edinburgh for Aberdeen on a Saturday morning ; and on arriving at Montrose somewhat late in the afternoon, the passengers were informed that time would be allowed for dinner, which was there provided. This intelligence was not unwelcome to me ; but I was the only passenger that sat down at the table. Having dispatched a hasty meal, I went to resume my place upon the coach, and learned to my dismay that it was gone. Having never received any warning to this effect, I complained to the innkeeper, who I found was one of the proprietors of the coach ; but he expressed little regret, and seemed to treat the case as a matter of indifference.

Here then I was, some thirty miles from Aberdeen, where I was pledged to preach the next morning, and the evening was just at hand. I remembered to have heard that in the principal towns of Scotland there is a civil officer, who is known by the name of the Provost ; so I sallied forth, and inquired for this functionary, in the hope that I should obtain some redress. Having stated my case to him, he kindly engaged to accompany me to the inn ; and at the sight of him by my side, the landlord at once altered his looks and tone. Addressing him, the Provost said, in a firm and decisive manner, “ You see the gentleman is a Clergyman, who has come all the way from London to preach at Aberdeen to-morrow morning ; and to Aberdeen he must be conveyed in time ; for I understand he has paid his fare to that town.” The innkeeper immediately answered that

the mail-coach for Aberdeen would pass through Montrose at three o'clock in the morning; if there should be room for me in the inside, I should occupy it free from all expense; and if the coach should happen to be full, he would have a gig in readiness, which should convey me with all speed to the place of my destination. With this arrangement I was satisfied, and thanked the Provost for his kind interference. The mail-coach at length appeared, and afforded me the requisite accommodation.

On my arrival at Aberdeen on the Sunday morning, I was informed that the friends had strictly questioned the guard of the coach which had arrived the evening before, respecting an Englishman of the name of Jackson, whom they were expecting; but he stoutly declared that he had seen no such man, although the rascal had my name on his way-bill, and my luggage in his charge; and in the morning, before we left Edinburgh, I heard one of our friends request him to pay me special attention on the journey, as I was a stranger in Scotland, which he promised to do. I discovered, therefore, that in moral and religious Scotland, as well as in other places, a man may be found, who, when he has committed a fault, will tell a lie to conceal it.

I greatly enjoyed my visit to Aberdeen, where my old and faithful friend France was then stationed, and where some of the clergy attended our Missionary Meeting with every indication of true Christian fraternity. Having attended the District Meeting, preached three times to the people, and been cheered by my intercourse with good men, I left Aberdeen for Arbroath, in the steam-packet, in company with several of the Preachers returning to their Circuits. In the cabin of our vessel I observed several books provided for the use of the passengers; and remarked to an elderly gentleman, that I was a stranger in Scotland, but had always understood that the people there were diligent readers of Holy Scripture; and was therefore surprised to find that the Novels of Sir Walter Scott were nearly worn out, while the fine quarto Bible was perfectly clean, as if it were scarcely ever opened. He answered significantly, "Ah, there is in this country more of the form of religion than of the power!"

At Arbroath I went to see the fine ruin of the cathedral, and found flowers planted where the high altar had stood. To the aged man who conducted us over the place, I said, "You are a singular people in Scotland, to have destroyed so noble and beautiful a building as this appears to have been at the time of its demolition." "Don't you know," answered he, "what John Knox said?" "I do not know," I replied, "to what saying of his you refer." He added, with a fine Scottish accent, "He said, 'If you would get rid of the rooks, you must cut down the trees:' meaning, You will never get rid of the monks, while their monasteries and cathedrals remain to harbour them." I thanked him for his explanation, and departed.

Having visited Edinburgh, Aberdeen, Arbroath, Dundee, and Glasgow, and being gratified with the signs of industry, intelligence, correct morals, and attention to the ordinances of religion, which I had seen in Scotland, and especially with the catholic spirit of the clergy, I sailed down the Clyde, and crossed the Channel to Belfast, where the Irish Conference was to be held, which it was my duty to attend.

A special influence from God rested upon the body of Ministers then assembled, and upon the people who attended the various services connected with the Conference. My heart clave to the Preachers. They were a fine body of men, faithful to one another, and to the cause with which they were entrusted. Many of them, with their families, evidently endured severe privations in the Circuits where they laboured; but in the midst of all their hardships, their lightheartedness and the buoyancy of their spirits filled me with admiration. During my stay in Belfast I was hospitably entertained at the house of the Messrs. Lindsay, who, with their excellent sisters, rivalled each other in their friendly attentions, which made a deep impression upon my heart.

The English Conference of 1839, which was held in Liverpool, was regarded as the Centenary Conference. On this account, as well as on others, it was numerously attended, both by Preachers and laymen. A week-day, August 5th, was set apart for purposes of devotion; and in the forenoon of that

day I was called to fulfil the task which was assigned me twelve months before, by preaching the Centenary Sermon. The Brunswick chapel was full of people, all of whom appeared to be "prepared of the Lord." The expectation of this service had long filled me with anxiety. Whether I could so far command my feelings as to deliver a discourse extempore, on such an exciting occasion, I thought very doubtful. I had never committed a sermon to memory, and was afraid to try that method. After much thought and many fears, I resolved to read the pages which I had prepared. Yet having never read a sermon to a congregation, I was apprehensive that in this attempt I might fail; for, should my sight be obstructed by tears, which I thought not at all unlikely, the service which many had come from far to attend would be a failure; and a failure at such a time I knew would be a subject of deep, wide-spread, and permanent regret. In these embarrassing circumstances, all I could do was to put forth all my strength, and to trust in the Lord for help; for I remembered that on some occasions Mr. Wesley to the end of his life employed this mode of preaching, and it was possible that I also might succeed in it. When I had fairly entered into the subject, every difficulty seemed to vanish, and the path appeared plain and open before me; so that I never delivered a discourse with deeper feeling, or with more cheering indications of the Divine presence and blessing. It occupied three hours in the delivery, within about seven minutes; but the excitement was such, that I was not sensible of any exhaustion till the service was ended, when I found that I could scarcely walk. No one left the chapel till the blessing was pronounced. In the evening Mr. Lessey, who was then the President, preached an eloquent and impressive discourse, appropriate to the occasion.

In the morning of the next day the Conference thanked me for my sermon, and requested that it might be printed without delay. The Preachers were amused when I told them that their request was unnecessary; for what I had said was printed before I left London, and therefore before it was delivered from the pulpit. I knew that the Centenary Sermon ought to be published; and as I had done my best in the way

of preparation, I had assumed that the Conference would call for its publication ; and that there might be no time lost, I had caused it to be printed beforehand. But if, after all, the Conference had made no such request, the copies would have been destroyed. In a short time the Sermon passed to a seventh edition.

When describing the proceedings of this memorable day, in their Answer to the Address from the Irish Conference, the Preachers say, " The crowning glory of the present Conference consists in the religious feeling which prevails, the unction of the Holy Spirit poured out, and the blessing of God which rests on the proceedings of His servants. The devotional and religious services connected with the Centenary celebration were remarkable times of refreshing from the ' presence of the Lord.' ' Devout men ' had assembled from almost every part of our extended Connexion to witness or attest this ' wonderful work of God.' Joy, mingled with tenderness and tears, appeared to pervade one of the most numerous and respectable congregations that ever met since the establishment of Methodism. A spirit of prayer and faith, which appeared to bring the Saviour near, in the relations of His mercy and power, was given to an assembly which bowed in deep humility before ' the throne of the heavenly grace.' In this frame of devotion, all hearts seemed to feel the power and enter into the glorious realities of the kingdom of God, realize the presence of ' the spirits of just men made perfect,' and to receive a pentecostal baptism of the Holy Spirit. Our beloved brethren, the President and Ex-President, were greatly assisted in the discharge of their official duties on this auspicious day. The latter, having been previously appointed to this service, was enabled to enter fully into it, to the great edification and delight of all who heard him. In connexion with a comprehensive view of Methodism, as a revival of Apostolical Christianity, he evidently caught the sublimity of his theme ; or, rather, it pleased God to animate His servant with so high a tone of religious sentiment and joy, as to enable him to throw such a hallowed glow of feeling into the entire service as deeply affected every heart."

The Rev. Dr. Olin, an esteemed Minister belonging to the Methodist Episcopal Church of America, was present at the Centenary services, of which he sent the following account in a letter to one of his friends on the other side of the Atlantic :—" Yesterday I heard Mr. Jackson's Centenary Sermon ; a sound and excellent production, which will be immediately published, and republished, I trust, in America. It takes lofty ground, worthy of the occasion. His positions will be violently assailed ; but I believe they cannot be shaken. I hope this sermon will be read by every intelligent Methodist on both sides of the Atlantic."*

Francis Hall, Esq., of New York, who was also present, describes the service in the subjoined terms :—" Monday was set apart for the Centenary services, which commenced at six o'clock A.M., by a public prayer-meeting in the Brunswick chapel, where the Conference was held. At that hour the large building, which I think will contain two thousand persons, was crowded. At half-past ten o'clock the great service commenced, at which, by the appointment of the previous Conference, the Rev. Thomas Jackson, the Ex-President, was to deliver the Centenary Sermon. The chapel was crowded to its utmost limits, and hundreds went away, who were not able to enter the doors. The Morning Service of the Church of England was beautifully read by President Lessey, and then the Ex-President entered the pulpit, and gave out,—

' See how great a flame aspires,' etc.

He then prayed, and gave out,—

' Jesus, the Conqueror, reigns,' etc.

The Sermon then followed, founded on 1 Cor. i. 26-31. It occupied in the delivery two hours and fifty-three minutes ; and no one appeared to move while it was delivering. The impression produced was of the highest order. In the afternoon a public meeting was again held, and in the evening President Lessey preached to a crowded audience. His text was Psalm

* Life of Dr. Olin, vol. i., p. 318. Edit. 1854.

xc. 16, 17. I need not tell you that the discourse was an admirable one.”*

When the 25th of October arrived, the day appointed for the general celebration of the Centenary, the year of my Presidency had passed away; and, considering the onerous duties I had been called to discharge during the last twelve months, in relation to that event, I deemed myself fairly exonerated from all future services of that kind. Mr. Grindrod, the Superintendent of the First London Circuit, pressed me hard to occupy the pulpit of the City-Road chapel in the morning of that day; but I declined, and he preached a Centenary Sermon there with honour to himself, and benefit to the people.

The celebration of the Centenary of Wesleyan Methodism, of which I have given but a feeble description, was an event of lively interest, and of vast importance. It was attended by an extraordinary amount of spiritual good, calling attention to first principles, and to the original design of Methodist preaching, of class-meetings, and all the other appliances of the system. It was also a means of permanent relief to the various Institutions of the Connexion. The sum of more than two hundred and sixteen thousand pounds was actually raised, and applied to the benefit of the Wesleyan Theological Institution, the Wesleyan Missionary Society, the Trusts of Wesleyan Chapels in England and Ireland, the Support of Aged Ministers and Ministers' Widows, Wesleyan Education, and the British and Foreign Bible Society. One of the permanent benefits arising from the Centenary movement has been an improved liberality in the Connexion at large; greater sums being now given for the erection of chapels, the extension of foreign missions, and the advancement of religion generally, than were previously contributed.

The New Auxiliary Fund for the permanent assistance of disabled Ministers, and Ministers' widows, which was at this time established, was a matter of pressing necessity. Up to this period, these persons, unless they were possessed of private property, were ill-supplied with the necessaries of life; so that widow-

* Life of Dr. Olin, vol. i., pp. 307, 308. Edit. 1854.

hood and supernumeraryship, in the families of Methodist Preachers, were objects of dread. Dr. Adam Clarke used to say, that to be a Supernumerary was to be super-miserable; and many an aged and many an ailing man continued their Circuit labours longer than they were able efficiently to fulfil the duties to which they were pledged. Since the time of the Centenary movement these inconveniences have been greatly diminished.

CHAPTER XVII.

PUBLICATION OF "EXPOSITORY DISCOURSES"—DESIGNATED THEOLOGICAL TUTOR, RICHMOND—LIFE OF THE REV. CHARLES WESLEY—DESCRIPTION OF C. WESLEY'S PREACHING IN 1786, BY THE REV. JOSEPH SUTCLIFFE—PAMPHLETS IN DEFENCE OF METHODISM: "WHY ARE YOU A METHODIST?"—LETTER TO THE REV. DR. PUSEY—REMOVAL TO RICHMOND—COURSE OF THEOLOGICAL LECTURES—SCENERY AROUND RICHMOND—NOTICES OF THE EARL OF LIVERPOOL, PRIME MINISTER (1820-7)—THE FUTILITY OF PAST CONCESSIONS TO ROMAN CATHOLIC "CLAIMS."

THE employment to which I was called during the Centenary year formed a perfect contrast to that in which I had long been engaged. Instead of being confined to my study from morning till night, preparing copy for the printers, correcting proof-sheets, writing books and prefaces, I travelled through a considerable part of England, Scotland, and Ireland, presided in innumerable meetings, enlarged my circle of acquaintance, gained many new friends, and witnessed the power and blessedness of true religion in several places which I had never before seen. Yet, after all, such a mode of life, though attended with much enjoyment, was not at all adapted to my taste and habits; and I returned with renewed zest to my study, and its less exciting duties.

At this period I sent into the world a volume of "Expository Discourses on various Scripture Facts and Characters," intended principally to show the lessons of truth and of practical instruction which may be fairly drawn from the historical and biographical parts of the sacred writings. This work was well-intended, but was never popular, and was in greater demand in the general book-market than among the Methodist people; teaching me that whatever the Methodists thought of me otherwise, they had no high opinion of me as a writer of sermons: so I never obtruded upon the world another volume of the same kind.

Several years after the publication of these Discourses I

received a letter from a Clergyman, in which he says, “ Having ascertained that you are still alive, I take the earliest opportunity of writing to express my gratitude to you for the very large amount of good I have indirectly derived from you at different periods of my life. I am quite unknown to you ; and perhaps in this world it will never be otherwise. Nearly forty years ago I was born of Wesleyan parents, and brought up in a Wesleyan Sabbath-school, (the only one in the village, I believe, at that time,) where I heard and learned truths which, under the blessing of God, at a very early age, led to my conversion. Believing also that the sacred office of the ministry was that which the great Head of the Church designed for me, I began in earnest to study theology. But of all the books I met with, none ever seemed to my mind to be like those written by yourself. Your ‘Expository Discourses’ I read with intense interest : indeed I had them almost in my mind verbatim. They made me think ; they taught me how to think, and gave me such a taste for expository theology, as made me care little or nothing for any other, especially for the pulpit. Arriving at manhood, I became, for reasons I need not give in this letter, a member of the Established Church, of which I am a Minister, and feel bound to say, Rev. Sir, that to you, more than to any other man, I am indebted for the commencement of my theological course. I have often thought that should I ever see you, and have the opportunity of speaking to you, I would tell you ; but never have, so I do it now by letter.

“ I have seen you twice only in my life ; once in London, and once in the country : the first time in City-Road chapel, when you preached Dr. Newton’s funeral sermon ; and the other time on the platform, on which occasion I distinctly recollect, you very quaintly said, when speaking of Southey’s attempt to injure Methodism, ‘ Sir, the well is deep ; and thou hast nothing to draw with.’ I do not expect ever to see or hear you again in this world ; nor shall I ever disclose who I am further than I have done, but send you this by way of showing that good has resulted from your labours in ways perhaps you little thought of ; and it may be, Sir, that what has occurred to me may have been the case with many others, the particulars of which may

not be known to you untill the secrets of all hearts shall be known. 'Ο Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν. Ἀμήν." *

On the 2nd day of March, 1841, I attended a meeting of the London Book-Committee, intending to call their attention to the fact that it was then exactly fifty years since the death of Mr. Wesley, hoping that some profitable conversation might be elicited as to his character and the permanent success of his labours; but I soon found, to my dismay, that other subjects of a very different kind were prepared to engage my thoughts. It was there observed that in the following year my third term of service as Editor would end, and it was not intended to recommend to the Conference my re-appointment; but that I should be transferred to the Theological Institution, which at that time was to be divided into two branches; and that the theological training of the students in one of these branches should be confided to me. To a resignation of the editorship I had no objection whatever. That office I had never desired, but was willing any day to lay it down, and take my place among my brethren in the work of a Circuit. But when I was bordering upon sixty years of age, to be forced into an employment so onerous as that of a Theological Tutor, I felt to be unreasonable, and a real hardship. How could it be expected that at my time of life I should be able to prepare a system of instruction, in the form of written lectures, so comprehensive as to meet the intellectual cravings of young men every day for three successive years? No arguments and remonstrances of mine, however, appeared to make any impression upon the men who claimed to have the disposal of me in future life. The matter I found had been previously determined; and by a vote of the meeting I was given to understand that the next year I must leave my present office, and take the charge of preparing young men for the ministry, by placing before them a body of dogmatical, polemical, experimental, and practical divinity. Such was the proposal which the Committee agreed to recommend to the ensuing Conference, and which it actually adopted.

In the meanwhile, I was engaged in the largest literary project that I had hitherto undertaken: the *Life of the Rev. Charles Wesley*, in two ample octavo volumes. This work was to a great extent deduced from original documents obtained by purchase from his son; so that the narrative in many parts was new, even to readers who were skilled in Methodist lore. For several years this gifted man, as a travelling and field preacher, was all but unrivalled, even by his brother and Mr. Whitefield; and when he had ceased to itinerate, he exercised a powerful and effective ministry in London and Bristol. He also supplied the Connexion with hymns of the highest order, which have been sung by millions of voices, and will be sung by millions more in ages yet to come. In theory he was an unbending Churchman; but in practice was quite as irregular as his brother John; being the first man that administered the Lord's Supper in Methodist places of worship; a practice which he continued to the end of his life; and never, from the time of his ordination, was he, any more than his brother, under the direct control of any Bishop, evidently feeling that the religious wants of the nation required from them both an independent course of action. I felt a special pleasure in presenting to the world an authentic history of this extraordinary man.

Immediately after the publication of these volumes, a bold and determined attack was made upon me, in the Book-Committee which met preparatory to the Conference in Manchester, by one of the Preachers, who alleged that I had betrayed the cause of Methodism by stating that Charles Wesley disapproved of some of his brother's measures, and entertained strong fears that Methodism might ultimately injure the Church, regarded as a national Establishment: as if this fact were not previously known; and as if any valuable end could be gained by the suppression of historic truth. The Conference took a different view of the subject, and passed the following resolution:—"The thanks of the Conference are presented to the Rev. Thomas Jackson, the Editor, for the distinguished fidelity, ability, and diligence, which he has displayed in the discharge of his duties; and especially for the important

service he has rendered to the Connexion at large, and to the cause of truth and experimental piety, by the publication of the valuable and interesting *Life of the Rev. Charles Wesley.*"

The *Life* was afterwards abridged, and published in a cheap form, for the benefit of those readers who could not afford to pay a guinea for a biographical narrative, and yet desired to know something concerning the personal history of the most gifted writer of Christian hymns that ever lived. At a later period I conducted through the press his private *Journal*, from the original manuscript, and prefixed to it an Introduction, giving a detailed account of the emancipation of the insolvent debtors from the prisons of London, and the formation of the Colony of Georgia for their benefit; the two Wesleys accompanying these friendless outcasts to the new settlement, together with several German Protestants driven from their homes by Papal intolerance.

After the publication of Mr. Charles Wesley's *Life* I received the following letter from the venerable Joseph Sutcliffe, then far-advanced in years, and one of the most estimable men I ever knew. It is only requisite to observe that the "young man" of whom he speaks was himself:—

"Every public speaker has some proper gift and endowment of nature in all the variety of character which distinguishes human eloquence. These endowments a man should cultivate and improve, and make the best use of what God has conferred. He should compare them with those of others; but never imitate them in characters which do not coincide with his own.

"The chief forte of Mr. Charles Wesley, as a preacher, was a torrent of impetuous and commanding eloquence. He was often led out beyond himself; and in those enlargements of soul his age and infirmities were altogether forgotten. His ardours, often uttered in the breathings of faith and prayer, produced the most desirable effects on his hearers. They caught the spirit of the preacher, and retained the impression of lasting good.

"This good man was not unacquainted with his vocal powers, and the character of his own eloquence. With those

views, in the beginning of his sermons, he reserved his strength for the more interesting parts of his discourse. In fact, he was deliberate to a fault. One might add, the most deliberate preacher of his age.

“In the year 1786 a young man, going from the north to his Circuit at Redruth, put up his horse at the stables adjoining the Old Room of Broadmead, in Bristol. He heard singing, and made what haste he could to hear the sermon, and got in just in time to hear the text, Heb. vii. 25. The Preacher was an aged man, in a plain coat and white wig. His voice, though not strong, was clear and sonorous. He spoke with ease, and a high degree of calm self-possession. His sentences, ever distinguished by propriety and good sense, dropped from his lips in slow succession, so as to allow the hearer time to treasure them up in his memory and heart.

“After the delivery of about twenty sentences, the preacher made a pause for eight or ten seconds at least. This a stranger might naturally attribute to the preacher’s years and infirmities. He proceeded for a minute or two, and then made a complete pause, twice as long as before. The young man looked round to see whether the congregation did not take some alarm, or discover signs of uneasiness; but all was still, the people waiting with expectation. This to him was rather painful; but he had already perceived that the preacher had the address of a gentleman, and understood his work in the sanctuary; so, like the people, he waited in hope.

“However, while the young man was impressed with some commiseration for the venerable preacher, he was not a little surprised to hear him quote the greater part of his text in Greek, with perfect fluency: ‘Wherefore He is able also to save them to the uttermost that come unto God by Him.’ ‘He is able to save in perpetuity, or absolutely, those who come by Him to God.’ He now entered on the subject, the subject which engrossed his soul. He raised his voice, and poured forth the emanations of his heart, in a manner the young man had never heard before. His quotations of Scripture were pertinent; and especially so were the lines:—

‘ Five bleeding wounds He bears,
Received on Calvary ;
They pour effectual prayers,
They strongly speak for me ;
“ Forgive him, O forgive,” they cry,
“ Nor let that ransom’d sinner die.” ’

“ The young man, on hearing these warm and powerful effusions, said to himself, ‘ This is no ordinary preacher. This is pulpit eloquence in the power of the Holy Spirit. Though he has no gown, no bands, yet it must be Charles Wesley, who on a week-night has dispensed with his robes.’ He whispered to a man at his elbow, whether it was not Mr. Charles, who answered in the affirmative. The recollection has left a grateful feeling in the young man’s heart, that he had for once heard that man of God ; who in his former years had gone through England and Ireland, like the fiery Tishbite, calling sinners to awake out of sleep.”

The Life of Charles Wesley was published in the year 1841 ; and in the year following I deemed it my duty to publish two large pamphlets in defence of Methodism and its adherents, against the resolute and incessant attacks which were made upon both by the Tractarian party in the Church of England ; who then employed every available means to establish a system of modified Popery in the land, and directed their special attention to the Methodist Societies, endeavouring to unsettle their minds, and alienate them from the ministry which had been the means of their conversion from sin to holiness, and from the power of Satan to God. As certain men went from Jerusalem to Antioch, telling the people there who had believed in Christ that unless they were circumcised, and submitted otherwise to the Mosaic law, they could not be saved ; so these agents of proselytism went from house to house in various localities, telling the Methodist people that they could only be saved by means of the Christian Sacraments ; that the Sacraments are only attended by a saving efficacy when they are administered by men who have received their commission from the Apostles in an unbroken line of succession, through the hands of bishops, as a distinct and peculiar order ; that the

national clergy are in that succession; but that Methodist preachers, and every other class of Nonconformist Ministers, are intruders into the sacred office, and as such ought to be shunned by all Christian people. To guard the Methodist Societies, to whom these unfounded statements were made, against the delusion, I wrote, "An Answer to the Question, Why are you a Wesleyan Methodist?" stating various reasons for preferring Methodism to that kind of Churchmanship which these men alleged to be essential to salvation.

The pamphlet was published anonymously; and immediately after its appearance I had occasion to visit my daughter in France. During my absence from England, the Ex-Presidents of the Conference, thinking the tract seasonable, and likely to be useful, agreed to prefix to it a strong recommendation, to which they appended their names; and as I happened to be an Ex-President, they affixed my name to the recommendation among the rest. This is the reason why I appear to recommend my own performance. I certainly believed the contents of the pamphlet to be both true and seasonable, or I should not have written and published them; but my signature was not affixed by my own hand to that recommendation.

My other pamphlet published at this time is entitled, "A Letter to the Rev. Edward Pusey, D.D., Regius Professor of Hebrew in the University of Oxford; being a Vindication of the Tenets and Character of the Wesleyan Methodists against his Misrepresentations and Censures." The attacks of Dr. Pusey upon the Wesleyan body present a humiliating exhibition of party-spirit. Here is a learned Professor in one of the first universities in the world endeavouring to fix upon a large body of Christian people the double charge of "heresy" and "Antinomianism." To establish this charge, he ascribes to the Wesleyan body theological principles which not a man among them believes, or ever did believe; and relates a few ridiculous stories as to certain foolish things which some Methodist people are reported to have said; but the names and residences of these people are all withheld. By such a process it would be an easy matter to convict even Bishop Pearson of "heresy,"

and George Herbert of "Antinomianism." The Methodist system of doctrine, both theoretic and practical, is before the world, and has been for more than a hundred years. Why did not Dr. Pusey assail *that*? Why? Because it is much easier gratuitously to impute heresy and Antinomianism to people whom we do not like, than to convict them of either. Suppose half-a-dozen people without "a local habitation and a name," but calling themselves members of the Church of England, should utter some foolish things,—a very possible case,—what would Dr. Pusey say, if any Methodist were, on such authority, to prefer an indiscriminate charge of "heresy" and "Antinomianism" against the members of the national Establishment?

The aspersions which the learned Professor cast upon the good name of Dr. Coke are especially unjust and offensive. The Doctor wrote a letter to the Earl of Liverpool, then the Prime Minister, requesting an appointment as Bishop in India; and another to Mr. Wilberforce, asking him to assist in securing this object. The request in neither case was likely to be granted; but such were the Doctor's yearnings for India at that time, and the improbability that the Methodists would then institute a Mission to that populous region of idolatry and sin, that his feelings prevailed over his better judgment, and he was induced to make this indiscreet application. The two sons of Mr. Wilberforce published the letter which Dr. Coke confided to their father's "delicacy and honour;" and Dr. Pusey made it the basis of an attack upon Dr. Coke's personal character. According to St. Paul, "charity thinketh no evil," where no evil is manifest; but "hopeth all things," especially where matters will bear a favourable interpretation; but the Professor of Hebrew "thought" of nothing but "evil" in this case. He put the worst possible construction upon the letter of Dr. Coke, whom he declares to have been a "worldly and ambitious" man; and that he should be held in esteem by the Methodists he thinks is a proof that there is very little religion among them. It appears then that these assailants of Methodism feel themselves at liberty to violate the law of truth, the law of "honour," and the law of "charity," if they may but bring that obnoxious system and its adherents into disrepute.

Dr. Coke's fear respecting the Methodists was at length dissipated. They did resolve to establish a Mission in India, which they confided to his superintendence; and this excellent man, this prince of modern Missionaries, died in the fulfilment of that noble enterprise. He had already expended an ample fortune in the spread of Christ's Gospel, and crossed the Atlantic Ocean eighteen times for the same purpose; and because the Methodists cherish his memory, Dr. Pusey thinks that the tone of piety among them must be very low!

I sent my pamphlet to this learned assailant of Methodism, accompanied by the following letter, to which, of course, I received no reply:—

“REVEREND SIR,

“I HAVE taken the liberty of forwarding you a copy of a pamphlet which I have felt it my duty to publish in defence of a large body of Christians, whose tenets and character you have assailed. If they merit the censures which you have passed upon them, they ill deserve the name of Christians. If they possess the excellencies for which I claim credit in their behalf, no ingenuity can justify the manner in which you have spoken of them. On one side or the other, therefore, there is something more than mere mistake and inadvertency. May it please God, in the greatness of His mercy, to forgive the offending party!

“I am, Reverend Sir, your obedient servant,

“THOMAS JACKSON.”

This very able man, and accomplished scholar, at the outset of his public career, appeared as the apologist of the theological sceptics of Germany, in opposition to Mr. Rose, who sounded the trumpet of alarm as to the infidel character of their speculations. He next appeared as a leader in the semi-Popish movement in the Church of England, when many Clergymen and others renounced their Protestantism, and joined the Church of Rome. Of late he has assumed the character of an unflinching advocate of Christian orthodoxy and of Holy Scripture, in opposition to the profane speculations of which he once under-

took the defence. His Exposition of the Minor Prophets, and his Lectures on the Book of Daniel, are among the most valuable publications of modern times.

It is a singular fact that Dr. Pusey should never have suspected himself guilty of that which he openly charges upon the Methodists. He tries to fix upon them the brand of "Antinomianism," by placing to their account tenets and practices which they abhor, never supposing that in doing this he was violating the ninth commandment of the Decalogue. If this be not "Antinomianism," what is it? After nobly defending Christian orthodoxy against the scepticism of many of his clerical brethren, the learned Professor has appeared as the advocate of a union between the Church of England and the Church of Rome;* although he acknowledges that the idolatrous worship of the Virgin Mary is practised by that community at present in a worse form than at any former period. Before the members of the Established Church adopt the Doctor's recommendation, it is earnestly hoped that they will duly weigh the consequences of such a step. The Church with which he recommends them to identify themselves stands convicted of some millions of atrocious murders, of which the burnings of Smithfield are only a slight specimen. Her wholesale slaughters in the Netherlands, under the Duke of Alva, are matters of historic record, as are also the bloody deeds of her Inquisition in Italy, Spain, Portugal, and India, along with her horrible massacres in the valleys of Piedmont, in France, and in Ireland. These murders are all registered on high, and are yet to be accounted for. St. John "heard a voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. xviii. 4.) Rush into her arms, adopt her tenets, and conform to her modes of worship, as matter of Christian duty, and in the hope of endless benefit, cries a voice from the cloisters of Oxford. Is there any doubt which of these voices should be obeyed?

* He declares, "There is not one statement in the elaborate chapters on Justification in the Council of Trent which any of us could fail of receiving." (*Eirenicon*, p. 19.)

The Conference of 1841 adopted the recommendation of the London Book-Committee, already mentioned, and thus gave me notice that twelve months hence, if I should live so long, I must resign my office as Editor, and enter upon the duties of a Theological Tutor; for by that time it was expected the building at Didsbury would be completed, and the Wesleyan Theological Institution divided into two branches. Accordingly at the Conference of the following year, 1842, I received my dismissal from editorial engagements, Mr. Cubitt, my friend and colleague, succeeding to the office.

When I was released from editorial duties, I was not only severed from direct intercourse with my esteemed colleague, but also from Mr. Mason, the Book-Steward, with whom I had been associated for the space of sixteen years. During this time I had been a daily witness of his diligence, fidelity, and judgment in matters of business; supremely anxious as he was to promote the interests of the Connexion in the department of its literature, and yet retaining the spirit of his calling by preaching twice every Lord's Day.

At this time, "Abney House," at Stoke Newington, in which Dr. Watts spent the latter years of his life, and in which he died, was occupied by the Southern Branch of the Institution. To Newington I therefore removed when the Conference had ended its business, and entered upon an employment which to me was perfectly new. At the end of twelve months the building at Richmond was completed; and when the Institution was removed thither, I remained there until November, 1861. During the greater part of this time, the Rev. John Farrar was my colleague, being entrusted with the tuition of the students in classics and mathematics, while their theological training was confided to me. I found this excellent man amiable in his temper, peaceful in his habits, diligent in the fulfilment of his duties, ever attentive to the improvement of the students, firm in the maintenance of discipline, an instructive preacher, delivering the truth with singular clearness, and with an easy and natural elocution; so that in these respects he was an admirable example to the students. We regretted his removal,

in the year 1857, when he deemed it his duty to resume the labour of a Circuit.

The students are expected to remain three years in the Institution; and the full course of instruction includes the Latin, Greek, Hebrew, and English languages, logic, natural and moral philosophy, arithmetic, and mathematics. Their tuition in these branches of study devolves upon the Classical Tutor and his assistant. I gave a somewhat comprehensive course of instruction, in the form of Lectures on the Evidences, Doctrines, Duties, and Institutions of Christianity; the Pastoral Office and Work; and on the leading events of Ecclesiastical History. My Lectures I resolved from the beginning to write out in full, fearful lest in any case my memory should fail; and using due care that every argument should not only be pertinent and conclusive, but appear so; aware that an argument which is not rightly apprehended serves to perplex a student, and to produce doubt rather than conviction. I was anxious also to prepare myself to answer any question the students might be likely to propose on the various subjects under discussion. I felt both the difficulty of the task, and my responsibility, but I resolved to put forth all my strength; and as I had not chosen the work for myself, I was encouraged to look to Christ, whose servant I was, for "grace to help in the time of need."

We began our theological course with the Doctrines of Christianity, under an impression that the young men would study the Evidences of Natural and Revealed Religion with greater advantage in the third year of their residence, when they would be more habituated to close thinking, and had attained to better skill in dialectics. Assuming therefore the inspiration of Holy Scripture, and its consequent Divine authority, we first inquired what the Bible teaches concerning God; examining His attributes in succession, with the theological and practical conclusions to which they lead. We next investigated the Scripture doctrine of the Trinity in Unity, including the Divinity of Christ and of the Holy Spirit; tracing the gradual revelation of this doctrine in the patriarchal times, and under the Mosaical dispensation, till it appeared in the fulness of its evidence in

the perfected Gospel of the Son of God. Here we endeavoured to show that the doctrine stands in inseparable connexion with the stupendous scheme of redemption by the death of Christ, and the application of its benefits to mankind; that it is no matter of mere theory, but it is practically recognized in the process of personal salvation and in every act of truly Christian worship. We connected with our Lectures on the doctrine of the Holy Trinity an historical sketch of the various forms of error concerning it which have appeared at different periods, and of the controversies to which they have given rise, especially in this country; with notices concerning the ablest men who have appeared as the advocates of the truth, from the era of the Protestant Reformation to the present times.

We next examined the teaching of Holy Scripture concerning man; his creation, his primitive state, the covenant under which he was originally placed; his fall, with its consequences to himself and his posterity; imputed guilt, and hereditary depravity, with the proof of both arising from Scripture testimony and matter of fact; the errors of Pelagianism, and of Semi-Pelagianism, with the arguments of their principal advocates and opponents, both in ancient and modern times.

A view of these subjects prepared our way for the Scripture doctrine of Redemption, and of man's recovery from his lapsed condition; including the Incarnation of the Son of God; the union in Him of two natures, the Divine and the human; His Prophetic, Priestly, and Kingly offices; the reality of His Sacrifice, as an Atonement for Sin, as the ground of His Intercession in heaven, and of His ability to save from sin and its penal consequences. At the close of our Lectures on the Mediation of Christ we gave some account of Lælius and Faustus Socinus, the leaders of the men who in modern times have denied that the death of Christ was a propitiatory sacrifice for sin, and of their principal followers; with the names and writings of those who have refuted their errors and successfully defended that essential element of the Gospel.

Next in order, the benefits of Christ's Sacrifice and Intercession, and the manner of their application, occupied our attention. Under this head we considered the means of grace; the

preventing grace of God ; repentance, with its appropriate fruits ; saving faith, its nature, objects, Author, and warrant ; justification, in its various aspects, and the blessings consequent upon it ; the Holy Spirit's witness to the personal adoption of believers ; the new birth, its Author, nature, and evidences ; progressive and entire sanctification ; the Christian life, including the repentance of believers, living and walking by faith ; and all the graces of the Christian character. Here we inquired into the order of God in the process of conversion, and of salvation from sin ; and the perplexity which must arise in the minds of those who attempt in themselves a practical observance of the order which is laid down in the Westminster Confession of Faith ; which places justification, adoption, and sanctification before saving faith, and repentance unto life the last of all ; that is, in effect, when the man is actually delivered from the guilt of sin, and is made both inwardly and outwardly holy. On these subjects we showed that the teaching of Mr. Wesley, in his doctrinal sermons, is singularly clear, Scriptural, and satisfying.

From these topics we passed to the doctrine of the intermediate state, the resurrection of the dead, the final judgment, the endless happiness of the just in heaven, and the endless misery of the wicked in hell ; to which both classes will be assigned by the Almighty Son of God, in His character of Judge ; who will then deliver up the mediatorial kingdom to the Father, from whom it was received, "that God may be all in all" for ever.

After the Doctrines of Christianity, its Institutions came next under our consideration ; including the Sabbath, as instituted at the Creation, and as given to the Patriarchs, to the Jews, and to Christians ; the ministry which Christ has instituted as a standing ordinance in His Church, including preaching and the pastoral care of His people ; the original identity of Bishops and Presbyters ; Baptism, in respect of its subjects, and the mode of its administration ; the Lord's Supper, with the most popular errors concerning it ; the constitution of the Christian Church, with the various forms of Church-government that now exist ; Diocesan Episcopacy,

Presbyterianism, Independency, Erastianism, and Wesleyan-Methodism.

The Duties of Christianity came next under our investigation; comprehending piety to God; the principal branches of which resolve themselves into prayer, self-government, including the due regulation and control of the bodily appetites, the temper, and the intellect, the whole of which is expressed by the word "sobriety;" the duties of social life,—those of husbands and wives, of parents and children, of masters and servants, of civil rulers and subjects; with an exposure of the essential wickedness of slavery, and an answer to the pleas which have been urged in defence of that enormous evil.

In the discussion of the various subjects now specified, it was my ceaseless endeavour to ascertain the true sense of the texts of Holy Scripture that were cited; and to satisfy myself that they were really applicable to the questions at issue; for I felt it to be no light offence to pervert the meaning of the Sacred Oracles, by adducing them in support of principles and tenets to which they have no just reference. Endless examples occur in popular sermons and religious treatises of the application of Scripture passages, according to the mere sound of the words, with little or no regard for their strict and proper meaning, which an examination of the connexion in which they stand in the Sacred Volume would readily discover.

Under our next division we examined the Evidences of Natural and Revealed Religion, including the Atheistical and Deistical Controversies; explaining the nature of the two forms of argument which have been used in proof of the being of a God,—the argument *à priori*, and that *à posteriori*; pointing out the value of each: the former deduced from space and duration, the other from the phenomena of nature. We then directed our attention to the evident marks of wisdom and benevolent design in the bodily and mental constitution of man, in the conformation and instincts of brute creatures, and in the entire material universe, which everywhere exhibits the same adaptation of one thing to another. Wisdom,

benevolence, design, suppose a Being in whom these attributes reside ; for in themselves they are mere abstractions, and therefore incapable of direct action. The universe, then, is to be regarded as the creation of a Being possessed of wisdom and benevolence, as well as of almighty power. The constitution of human nature, especially the inward monitor we call conscience, indicates the righteousness of the great Creator, and proves that He holds mankind responsible for their conduct.

Various reasons, deduced from the Divine perfections and the constitution of human nature, lead us to expect that He would vouchsafe a revelation of His will. He has provided light for the eye, sounds for the ear, and food to nourish the body ; and will He withhold the light of heavenly wisdom from the mind ? the sound of mercy from the inward ear ? and from the soul the truth which is necessary in order to its spiritual nourishment ? The general sinfulness of mankind is a notorious and undeniable fact, however it may be accounted for ; men in general are self-convicted, being sensible that they have done that which is morally wrong ; and this fact renders a revelation doubly necessary, that they may know whether or not mercy is provided for them ; and if it be, upon what terms it may be obtained.

Guilt implies a liability to punishment ; and no man who duly considers what it is to be guilty in the sight of an Almighty Lawgiver and Judge can ever be happy either in life or death, while he remains uncertain as to whether or not his sin may be forgiven. But without a revelation from God this great question can never be determined ; for it rests with Him, and Him only, to decide whether He will forgive sin, or in every instance inflict the just penalty. Nor is it less His prerogative to decide, in case there be forgiveness with Him, in what manner and upon what terms it shall be granted. Hence the necessity of a revelation for the double purpose of imparting hope to a guilty world, and of giving a right direction to their conduct, by discovering to them the means by which their righteous doom may be averted. Sinners may forget their condition with respect to God ; but forgetfulness is not safety ;

and no wise man will ever resort to it as a refuge from his misery.

The Bible professes to be just such a revelation as we need ; and it is recommended to our belief by prophecy and by miracles, neither of which can be satisfactorily accounted for but upon the principle of a Divine interposition ; for who but God can know the future ? and who but God can suspend and control the great and established laws of nature ? The Holy Scriptures are also recommended to our practical belief by internal evidence of the strongest kind ; especially by the beneficial effects of their teaching upon individuals, families, and nations ; and by the fact that an inward witness to the truth of the Gospel is granted to every sincere Christian ; for “ he that believeth on the Son of God hath the witness in himself,” the “ witness that God hath given to us eternal life, and this life is in His Son.” (1 John v. 10, 11.)

The nature and proofs of the Inspiration of Holy Scripture were the next subjects of our inquiry, with the canons of Scripture interpretation. Then followed an exposition of the various Types of the Old Testament, and of the Parables of our Saviour, exemplifying those canons.

As a supplement to this part of our Course, several Lectures were given on the Scripture doctrine concerning good and evil angels ; and on the Quinquarticular Controversy, its history, and the doctrines comprehended in it, especially predestination, election, the operations of the Holy Spirit, the free agency of mankind, and the perseverance of the saints.

We had also a series of Lectures on the Pastoral Office and Character ; including preaching, the administration of the Sacraments, the conducting of public worship, psalmody, extemporaneous prayer, the maintenance of Christian order in the Church, the visitation of the sick, the care of the young, visiting from house to house ; the constant study of Holy Scripture, and of Christian theology, with notices concerning the authors that may be read with the greatest advantage. On the characteristics of good and effective preaching, the cultivation of the gift of prayer, and the benefit to be derived from the study of our English divines, we dwelt most at large.

We took also a brief survey of general literature in its several departments, including poetry, history, and philosophy, with an account of the best writers of sermons, Episcopal, Scottish, and Nonconformist.

On Ecclesiastical History our Lectures were less copious than on the subjects now specified. We directed our attention mostly to the state of the Church till the time of Constantine ; to the Protestant Reformation ; and to its results in the various countries of Europe.

Two objects I kept steadily in view in all my intercourse with the students : That they should at all times maintain a habit of serious and earnest thought, so as to be always enlarging their sphere of sacred knowledge ; and that they should live continually in the spirit of prayer : aware that without diligent reading, and the study of the Bible, their ministry would become trite and uninteresting ; and that without an habitual intercourse with the Lord the Spirit, their studies would be languid and barren, and their pulpit labours wanting in unction, energy, and success. Mr. Wesley told those of his Preachers who alleged that they had “ no taste for reading,” that they must acquire such a taste, or retire from their ministry. Dr. Young has also observed, with his characteristic terseness and point, that a man should no more read than eat without an appetite ; for if he do, the book will be nearly as much amused and edified by the man as the man by the book.

Our Theological Institution at Richmond is beautifully situated. Within a few yards of it is the entrance into the royal park ; an inclosure of wide extent, where the students and the Tutors may range among the stately oaks ; some of which, having stood for ages, are in a state of decay. At the foot of Richmond Hill the far-famed Thames winds his course, beautifying the scenery, and augmenting the wealth of the neighbourhood. Viewed from the park, inclining to the left, is the village of Twickenham, once the residence of Pope, and the pastoral charge of Waterland, a far greater and better man. Still more to the left is Kingston, the county town of Surrey ; and in its immediate vicinity is Hampton-Court, once

the favourite abode of royalty, and still famous for its rich collection of paintings, its avenue of stately trees, and its beautiful gardens, to which many thousands of people annually resort from the smoke and din of the metropolis. Directly in front of the spectator, upon an eminence, across a plain of sixteen or eighteen miles, stands Windsor Castle, which has been for centuries the principal residence of the Kings and Queens of England; and to the right is the village of Kew, with its rich Botanic Garden, formed many years ago by Queen Charlotte, containing trees and plants from every region of the earth; visited by tens of thousands of people during the months of summer, some of them enraptured with the beauties of nature; others of them mainly intent upon a holiday.

During my residence in Richmond, I used, in common with my brethren, to preach every Sunday, either there or in one of the neighbouring towns. Among other places that I was accustomed to visit, was Kingston, where I partook of the hospitality of two maiden sisters, far advanced in life, who had spent their best days in genteel families, and now lived partly upon their savings, and partly upon the pensions which were settled on them in consideration of their former services. One of them, an intelligent and godly woman, though uneducated, had spent several years in the family of the late Earl of Liverpool, a Statesman for whom I had long cherished a profound respect, and concerning whom I made many inquiries of my friendly hostess. She told me that on the Sunday evenings he used to summon his family into his drawing-room, read the Holy Scriptures, and pray with them. I learned also from her, that preparatory to any important debate in the House of Lords he used to spend a day or two at his seat in Coombe Wood, where it was his custom to walk for hours together in his garden, striking off the heads of the tulips and other flowers with his cane, apparently unconscious of the mischief he was perpetrating, to the great annoyance of the gardener, who dreaded the *thoughtful* visits of his noble master.

She also stated to me, with great simplicity, that "there was a man in Parliament, of the name of Earl Grey, who used

to give my lord a great deal of trouble." Whether Earl Grey were then living or not, she did not know; but she added, that often after a debate with him, "My lord, when he came home, had to change his linen; for it was as wet as if it had been just taken out of the water." All this I could readily believe, considering the weight of responsibility and care which rested upon that upright and conscientious nobleman, when this country was at war with France, in the time of the first Buonaparte, and a fearful amount of misery and discontent, stimulated by Parliamentary opposition, prevailed at home; so that he might have said with the weeping Prophet, "Abroad the sword bereaveth, at home there is as death." The intense anxiety caused first by the war; then by commercial depression and discontent in the country; then by the rupture between George the Fourth and his Queen; and by an incessant and formidable opposition in Parliament, at length exhausted the physical powers of this estimable Statesman, and brought him prematurely to the grave. He lived on the eve of great political changes, upon which he and the public men who were associated with him were afraid to venture, and which were reserved for other men to introduce and carry into effect, whether for better or for worse time will show. Many of those changes have been to me no occasion of either satisfaction or of hope, especially the admission of Papists to political power, they having proved themselves to be the invariable enemies of liberty, and of evangelical truth.

For many years the Roman Catholics clamoured for admission into the British Senate; and it was vehemently asserted, by them and their friends, that if this point only were conceded, Ireland would be tranquillized, political agitation would cease, and the United Kingdom be at one with itself. After many years of debate and strife, the concession was made; the doors of Parliament were opened to Romanists, both Irish and English. And what is the result? These men, by banding together, can, in the present divided state of parties, carry almost any measure against the existing Government; so that Conservatives and Liberals, when in power, rival each other in

making concessions to Popery, the adherents of which in Ireland are as restless and turbulent as ever. With nothing short of ascendancy will this grasping and intolerant sect ever be satisfied; and how it will use that ascendancy, should it be gained, let the past history of every European nation declare.

CHAPTER XVIII.

PRESIDENT A SECOND TIME (1849)—“FLY SHEETS;” MISCHIEFS OF A CLANDESTINE PRESS—THE METHODIST DISCIPLINE ENFORCED—VISITS TO THE SOCIETIES AT BRISTOL, BATH, AND NORWICH—THE PROCEEDINGS OF “REFORMERS” OF METHODIST RULE AND ORDER—ALLEGATIONS OF AGITATORS EXAMINED—MISSIONARY ENTERPRISE OF THE METHODISTS OF LEEDS—MISSIONARY MEETINGS IN BIRMINGHAM—PRESIDENTIAL DUTIES AND ANXIETIES—OFFICIAL SERMON, AND CHARGE TO NEWLY-ORDAINED MINISTERS (1850)—FAULTY LOGIC OF THE DISTURBERS OF THE CONNEXION—DEATH OF THE REVS. WILLIAM FRANCE, DR. ROBERT NEWTON, DR. BEECHAM, JONATHAN CROWTHER, AND JOSEPH SUTCLIFFE, M.A.—SEVENTY YEARS A METHODIST PREACHER: MR. SUTCLIFFE; VALUE OF HIS COMMENTARY ON THE BIBLE.

WHEN I had been employed seven years in the office of Theological Tutor, it pleased the Conference a second time to elect me its President, and entrust to my care the interests of the Connexion during the twelve months next ensuing. The Conference this year, 1849, was held in Manchester; and as its affairs and those of the Connexion generally were such as to create a feeling of uneasiness, the attendance of Ministers was unusually large, and the Societies, from one end of the kingdom to the other, looked to it for the removal of existing evils, which seriously hindered the progress of true religion.

For a considerable time a purpose was evidently formed to destroy the influence of some of the leading Ministers of the Body, by the ruin of their character. The means employed for this object was a clandestine press. Pamphlets charged with virulent abuse were sent by post through the Connexion, reckless alike of truth and charity, holding up to reprobation Dr. Bunting, Dr. Newton, Dr. Beecham, and other Ministers less distinguished. These documents bore the name of no printer; and for the purpose of concealment, they were put into the post at various and remote places, so as to bear different post-marks. Notwithstanding these precautions,

scarcely any doubt existed as to the real author of this mischief. His spirit and his speech bewrayed him. Every one ascribed the pamphlets to a man who had long enjoyed the honour and emoluments of a Methodist Preacher; but who declined, under the plea of delicate health, the self-denying labour to which his brethren submitted. He doubtless had associates; but from his hand and heart the general scheme of this assault upon character, and the worst charges, were believed to emanate. Most of the men who are apt to fall into vindictive moods have their intervals of moderation, and even of kind feeling; but in this case there was from month to month, and from year to year, an uninterrupted and unmixed display of sarcastic bitterness and hostility. Instead of any relaxation, there was rather a greater boldness of defamation. In these circumstances, the Wesleyan Ministers in general, like upright and honest men, affixed their names to a public document, solemnly declaring before God and men, that they were no parties to these dishonourable transactions. "One sinner destroyeth much good," especially by an affectation of superior wisdom and virtue, and by operating upon the bad passions of human nature, under the pretence of correcting abuses in public bodies.

It is scarcely possible to conceive of any thing more revolting to a pure and upright mind than these incessant attacks upon Christian Ministers, carried on under a mask. The accused parties declared their innocence of the charges preferred against them, and offered again and again to meet their accusers face to face; but in vain. The accusations were repeated with the utmost pertinacity, and sent into quarters where the injured men had no means of meeting them; and the writers appeared to glory in the wounds which they inflicted.

No forms of vice are more strictly and frequently forbidden in Holy Scripture than falsehood, slander, detraction, and backbiting; and these evils acquire a special aggravation when they are directed against the servants of Christ, whom He has entrusted with the Gospel message, as a means of saving the souls which He has redeemed by His blood; and when such revilings are calculated to defeat the gracious purpose of their ministry.

The conduct pursued by these unhappy men was a direct

violation of the discipline which every Methodist Preacher has pledged himself to observe. The Wesleyan Ministers stand in a near and peculiar relation to one another; so that any misunderstandings and disagreements among them lead to the most disastrous consequences. The character of every one of them therefore undergoes a yearly examination; and every one is challenged to specify any thing against another, which he may deem matter of just complaint; giving the accused man information beforehand, allowing him a full opportunity of self-defence, and leaving others to judge and decide in every case. Addressing his Preachers, Mr. Wesley says, "Speak evil of no one; else your word especially would eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned. Tell every one what you think wrong in him, and that plainly, as soon as may be; else it will fester in your heart. Make all haste to cast the fire out of your bosom."* "Let them, [the Preachers,] beware how they despise each other's gifts. Let them never speak slightly of each other in any kind. Let them defend one another's characters in every thing, so far as consists with truth; and let them labour in honour each to prefer the other before himself."†

These rules, so equitable in themselves, and so promotive of brotherly confidence and affection, it was now attempted to set aside altogether, and to substitute for them a system of direct hypocrisy; the Preachers declaring in their annual District Meetings, and in the Conference, that they had no objection to each other, while they were assailing one another's reputation in anonymous pamphlets sent through the land. Were this practice to become general,—and if it might be tolerated in some, it might be tolerated in all,—brotherly confidence and kind feeling in the Wesleyan ministry would be at an end; jealousy, evil surmising, and rash judging, would ensue; and at no distant period there must have been a disruption of the Body; for no religious community, pervaded by such elements, could by possibility remain. The men who were engaged in these clandestine courses in effect confessed that they were doing that

* Wesley's Works, vol. viii., pp. 309 310. Octavo edition.

† Ibid., p. 324.

which is morally wrong ; for they were manifestly afraid of detection, and were ashamed to be seen in their true character. " For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John iii. 20, 21.)

The mental blindness that is often connected with the commission of sin is very observable, and strikingly confirms the teaching of Holy Scripture concerning the " strong delusion " to which the deliberate workers of mischief are " given up." It appears never to have occurred to the authors of these vile missives that they were exemplifying to the very letter the five vices against which the Holy Spirit by St. Peter has warned all Christian people to the end of the world ; charging them habitually and for ever to " lay aside *all malice*, and *all guile*, and *hypocrisies*, and *envies*, and *evil speakings*." Seldom has " malice " more notorious been displayed than by these pamphlets against some of the best and most useful men the Methodist Connexion ever knew. The parties showed their " guile " by putting their productions into different post-offices, to deceive the persons to whom they were sent. " Hypocrisy " consists in the assumption of a fictitious character ; and these men professed by their silence in District-Meetings and in the Conference to have " no objection " to the brethren against whom they were secretly preferring most injurious accusations. That the men who were thus assailed were objects of " envy " is strongly indicated by the fact, that they were men of eminence, distinguished from the generality of their brethren. As to " evil speakings," the " Fly-Sheets " consisted of nothing else. To suppose that such a combination of vices, forbidden by name in the Word of God, was consistent with the ministerial character, was a strange example of self-deceit. Such offences are an obvious violation of the first principles of Christian morality.

The Conference resolved at length to deal with this enormous evil, which, being left unchecked, gathered strength from year to year ; and one of its members, the Rev. Dr. Hannah, in the presence of about five hundred Ministers, in a spirit of deep seriousness, and in the fear of God, asked the man whom every

one suspected, whether or not he was concerned in the publication of the pamphlets which were known by the name of the "Fly Sheets." "Why is that question proposed to me," said he, "rather than to other brethren?" "Because universal suspicion falls upon you," was the answer given; which was assented to by nearly five hundred Ministers then present, whose eyes were fixed upon him, and who as with one voice responded, "Hear, hear." He at once shrunk from the sound of those voices, and the earnest looks by which they were accompanied, and said, "That question I will not answer. I will submit to expulsion rather than answer it." He was expostulated with, and time was given him for reflection; but he was inflexible. It was then felt that the man who would not purge himself from the attempt to destroy the reputation and ministerial usefulness of his brethren, by the pertinacious and deliberate propagation of anonymous slander, ought no longer to receive the sanction of the Methodist Conference as a co-Pastor and a Minister of Christ. If other parties chose to receive him in these characters, be it so; to their own Master they must stand or fall; but the body of Methodist Preachers refused to partake of the sin by conniving at it.

Two other men, against whom direct and formal charges were preferred for commencing a periodical publication, which was declared to promote actual strife and contention in the Societies, and which they positively refused to discontinue, were severed from the Body at the same time. They had long taxed the patience of their brethren; and there was no prospect of peace in the Connexion while any of the three remained in it. The two men last mentioned were combined in a direct attempt to subvert the essential principles of Methodistical union. Mr. Wesley's "Deed of Declaration," by which the Conference is defined and constituted, provides that "the act of the majority in number of the Conference assembled shall be had, taken, and be the act of the whole Conference, to all intents, purposes, and constructions whatsoever." These men determined, in opposition to this equitable arrangement, that if the Conference decided any question in opposition to their views, they would make it a matter of public agitation, regardless of the peace of

the Societies, claiming to be the judges of their brethren, and constituting themselves a court of final appeal. When any matter was under debate in the Conference, they had the same right of expressing and defending their opinions that the rest of their brethren possessed; and if a majority decided against them, their duty was that of quiet submission,—a rule which a minority in the Conference is always bound to observe. If the men now dismissed were at liberty, in every case when they could not have their own way, to appeal to the public through the medium of the press, so might any half-dozen men who happened to think themselves wiser than the rest of their brethren; and thus, instead of directing all their energies to the spread of spiritual religion at home and abroad, the attention of both Ministers and people would be incessantly occupied with angry controversy, the fruit of which could be nothing but confusion and every evil work. In such a state of things no voluntary Church could subsist. It would first become a public nuisance, and then disappear. “Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.”

These acts of discipline it was my painful duty to perform, as the organ of the Conference; but acts of *duty* I then felt them to be, and as such I still regard them. They were not acts of personal hostility to the offenders, whom I was sincerely grieved to see in such a position; and some of whom I had formerly regarded as my friends; but such was their spirit at the time, that their further connexion with the Conference was impossible. Every religious community has an unquestionable right to determine the terms of its own communion; and every man has an equal right to judge of those terms, and determine for himself whether or not he will accept them. When he has accepted them, he may lawfully change his opinion, and disapprove of that to which he formerly declared his assent. His duty then is quietly to retire, and leave his brethren in the peaceful possession of a discipline which they feel it their duty and privilege to observe. To remain in a Christian community for the purpose of harassing its members by agitation and secret slander is a conduct from which every pure and honour-

able mind will most religiously abstain. We have it under Mr. Wesley's own hand, that it "is better that forty members should be lost, than our discipline lost. They are no Methodists that will bear no restraints."*

The three men who were at this time severed from their connexion with the Conference entered immediately upon a course of public agitation, which they carried on from one end of the kingdom to the other, through a series of years, using every means in their power to injure the funds of the Connexion, especially that of the Missions to the Heathen; to bring the Conference and the Wesleyan Ministers in general into disrepute; and to divide and scatter the Societies. They republished the "Fly Sheets" in a cheap form, and endeavoured by placards and other appliances to secure their circulation to the widest possible extent; thus far throwing off the mask, and openly identifying themselves with those vehicles of defamation. To further their objects the Dissenting press, to a considerable extent, lent its aid; and Dissenting Ministers not unfrequently appeared on the platforms of their public meetings, aiding and abetting them, as if wishful to effect a complete severance of the Methodist Societies from the Conference, and from the Ministers by whose labours they had been formed.

In some of the meetings which were held, such representations were given of me as to leave it almost doubtful whether I was really born of a woman, and was not rather a spirit of darkness, escaped from the lower regions, and allowed for a time to torment mankind. An offensive and foolish saying, concerning the proprietorship of the Methodist chapels, and the debts upon them, was ascribed to me, circulated in print, and proclaimed in public meetings; yet that saying my lips never uttered, and my heart never entertained. It was also publicly stated, not only orally but also in print, that I had in effect recommended to the students and other friends at Richmond to render homage to the marble statue of Mr. Wesley, which through the munificence of Mr. Farmer adorns the Theological Institution in that place. I went to Leeds, Burslem, Gloucester, Birmingham, Wolverhampton, Dudley, Derby, Nottingham, Grantham, Lynn,

* Wesley's Works, vol. xiii., p. 132. Edit. 1831.

Norwich, Ely, Sheerness, Maidstone, Yeovil, Bath, Bristol, Oxford, Witney, Wrexham, Ruabon, Cefn-Mawr, Newbury, Pontefract, Stoney-Stratford, Midsomer-Norton, Heanor, and other places, often accompanied by my faithful friend Mr. Rattenbury; and many noble and cheering demonstrations of Methodist loyalty it was our privilege to witness. Various opinions respecting me were expressed by the people where I happened to be seen and heard. One good woman at Derby came to hear me on a Sunday morning, and, on retiring from the chapel at the close of the service, emphatically said, in the hearing of a crowd of people around her, "He does not look like a rogue!" On a Sunday evening, after I had preached in the King-Street chapel, Bristol, another good woman, walking up Stokes-Croft with her husband, was heard to say, "Bless the old man that preached to-night. I think he must be a good man. I was very happy under his sermon." Her husband, who had not a similar impression, replied, "Hold your tongue. He is an old scoundrel, and deserves to be drummed out of the town."

The man who made this declaration was not the only person in Bristol and its vicinity who entertained this opinion. On my visit to that city I proposed to meet the members of the Society apart from the congregation in the Langton-Street chapel on a Monday evening, the people being admitted by their Society-tickets. Determined to prevent this service, the agitators collected a body of desperate men, who broke open the chapel doors, and took forcible possession of the principal pews both in the gallery and on the ground floor. When I attempted to begin the service, by giving out two lines of a hymn, I was met by the most discordant noises, accompanied by a cry from every quarter, "No religious service! We will have no religious service!" I remained in the pulpit about an hour, hoping that the hostility of the rioters would abate; but I waited in vain. Every time that I attempted to begin the worship of God, the same form of resistance was offered; and when the few godly people who had been able to effect an entrance into the chapel began to sing, their voices were drowned by the yells and vociferations of the men who cried, "We will have no

religious service!" The scene created by these professed reformers of Methodism corresponded exactly with the riots described in Mr. Wesley's Journal, headed by the common swearers and drunkards of his day. The pulpit where I stood was guarded by a body of faithful men, who were admitted by the vestry door; but such was the violence of the principal rioters, that could they have gained access to me, it is doubtful whether I should have escaped with my life. Two of the men whom the Conference had discarded, I was informed, were in the immediate neighbourhood of the chapel; but as the law was openly violated, they had too much prudence to mingle with the fray. What counsel they gave to their friends, the authors of the outrage, "the day" will declare.

Something of the same kind these two persons attempted at Bath, when I visited that city, and met the members of our Society there. They rushed into the chapel, with a body of their partizans, in a noisy and offensive manner, in the middle of the service; and while I was addressing the people, one of them rose and contradicted me. I then stated that I had not come there to reflect upon the character of any man, but for a purely religious purpose, and would not be interrupted. The penalty for disturbing a religious congregation in a place duly registered, I reminded him, was a serious matter; and if it were necessary, we would appeal to the laws of our country for protection in the exercise of our religious rights. On hearing this he sat down, and left me to finish my address. My friend and companion Mr. Rattenbury next addressed the meeting, defending the Wesleyan Missions, and other institutions of Methodism, which were then publicly assailed. When the blessing was pronounced, both these men rose and began to address the meeting; but our friend Mr. Shum, who presided at the organ, at once settled the account with them by the tones of that instrument. When they shouted, he put forth more power. The orderly people smiled; the disturbers, who had come from a considerable distance, were disappointed; "and every man went unto his own house." One of the Dissenting journals in London described the attempt to disturb this meeting as "a master-stroke of policy." In what its "mastery" consisted I

pretend not to know. It was an unsuccessful endeavour to break up an assembly of Christian worshippers.

At the request of the friends at St. Faith, in the Norwich Circuit, I engaged to preach to them in the afternoon and evening of Whitsunday this year, and consented to occupy the pulpit of our principal chapel in the city in the forenoon of that day. The singers, having assumed the character of "reformers of Methodism," all absented themselves on the occasion, as one means, I presume, of attaining their object. Mr. John Hanwell, a Supernumerary Preacher resident there, began the tunes; and the godly women in the congregation sang gloriously; so that we suffered no serious disadvantage from the absence of our musical friends. Towards the close of the sermon, a body of men, earnest "reformers," came into the chapel, evidently wishful to annoy me. They stood before me with their hats on, and engaged in conversation with one another, while I was addressing the congregation on the gift of the Holy Spirit, "the Lord and Giver of life." I said nothing to them, but left them to pursue their own course; which was perhaps their greatest punishment; for it was manifest that their minds were ill at rest. A part of them, I was informed, walked some miles to hear me in the afternoon and evening; and at the close of the day, when appealed to by some of the friends, they answered, "We have nothing to say against the preacher. Our quarrel is with the system of Methodism which he supports."

These events are recorded merely as a specimen of the efforts which were put forth during that sad and memorable year to "reform" the institutions of Methodism; or rather to annoy and grieve its devoted friends.

It may be fairly inquired whether the Conference was not seriously to blame for these acts of discipline, which were followed by so great an amount of clamour and of public scandal. I am free to confess, that in my judgment the Conference *was* justly blamable in this matter. Not for the acts of discipline, which were imperatively called for; but on account of its forbearance. The evil ought to have been met at an earlier period, in a firm and decisive tone, before it had gained so much

strength, and had so widely extended its deadly poison. The touch of Ithuriel's spear, provided by Mr. Wesley,—“*They were examined one by one,*”—when faithfully applied, detected the guilty party, and ought not to have been so long delayed. Such mistaken lenity on the part of the Conference when sin is concerned, as it was in this case, it is earnestly hoped, will never be repeated. The “fly-sheet” nuisance was a violation not only of conventional rules and usages, but of the law of Christ, who expressly forbids His disciples to speak evil one of another.

Some of the most popular topics upon which the itinerant agitators dwelt in the public meetings which they convened were these: That they had been expelled without a trial; that the discipline of Methodism is an interference with the liberty of free-born Englishmen; and that no man is bound to criminate himself. These announcements, of course, were eagerly received by mixed assemblies, convened by public advertisement, containing frequenters of public-houses, and many others, who hate all restraint, and are glad to hear that, as “freeborn Englishmen,” they may live as they list, in defiance of all ecclesiastical regulations. The editors of “liberal” newspapers endorsed these statements as exactly adapted to the popular taste, and condemned the Methodist Conference as an arbitrary and intolerant Body. The *Times* led the way on this occasion, and pronounced me a “fanatic,” for speaking of spiritual religion as the work of God.

But let us examine these allegations; for popular assemblies are not always remarkable for just discrimination; nor are the editors of newspapers infallible.

That these men had been “expelled without a trial” was not true. They had placed themselves beyond the protection of the law by avowed opposition to the fundamental laws of the Connexion to which they belonged. They had been admitted to the Wesleyan ministry on the express condition that they would in perpetuity submit to a personal examination as to their moral conduct, as well as to their doctrinal sentiments and teaching; and that they would, according to Mr. Wesley's “Deed of Declaration,” submit to the decisions of a majority of

the Conference from time to time assembled. Whereas one of the three men declared that he would not submit to a personal examination as to his moral conduct; and the other two declared that they would not bow to the decisions of the Conference majorities, but would make such decisions as they did not approve matter of public controversy and agitation. In this manner they all set the fundamental laws of the Body at defiance. Surely this was "trial" enough. It was an open avowal of rebellion, and left the Conference no alternative, unless it would betray its trust, and stultify itself. The parties were all called to an account, and declared that they would not any longer submit to the laws of the Connexion, which they had pledged themselves to observe, and the observance of which was the express condition of their continuance in the Body. Their severance from it was therefore unavoidable. The truth is, that, as honourable and upright men, they were bound voluntarily to retire, so as to render unnecessary the act of expulsion.

"The rules of the Methodist Conference," it was said, "interfere with the liberty of a freeborn Englishman." This is undoubtedly true; for rules are always a restraint upon personal liberty. In all the relations of social life mankind are under obligations to observe corresponding rules of action, so that no individual can justly claim a lawless liberty. A man cannot become a member of even a Benefit Society without giving up a part of his freedom; for he then becomes bound to certain payments of money, which before he was free to keep in his pocket. When these men became members of the Methodist Society, did they not professedly come under an obligation to observe Mr. Wesley's Rules, which otherwise as "free-born Englishmen" they were at liberty to break every day? When they became Methodist Preachers, did they not resign their liberty, to a certain extent, for the higher object of doing and receiving spiritual good? As "free-born Englishmen," they were at liberty to spend every day and every evening as they pleased without being required to give an account of the manner in which they were employed; but when they became Methodist Preachers, did they not engage to devote all their time and

energies to the duties of their calling, and every year to be "examined one by one" as to their conduct, belief, and teaching? Yet this subjection to rule is no real hardship; for every man that is connected with Methodism, either as a private member or a Preacher, is at liberty to retire whenever he chooses. Only, while he belongs to the Body, he must observe its rules. He has no alternative. This is the common lot. Nor must we forget that "free-born Englishmen" must submit to English law; otherwise the civil courts will deal with them just as a Leaders' Meeting will deal with a delinquent member of the Society, and as the Conference deals with a refractory Preacher. To talk of absolute liberty is absurd: no man is above law.

John Locke, I presume, was as zealous and enlightened an advocate of liberty as the Methodist agitators, and had they placed themselves under his wise tuition, he would have taught them that "no government allows absolute liberty; the idea of government being the establishment of society upon certain rules or laws, which require conformity to them; and the idea of absolute liberty being for any one to do whatever he pleases. I am as capable of being certain of the truth of this proposition as of any in the mathematics."*

With respect to the other principle which the agitators maintained, and which is said to have been received with acclamation by admiring crowds,—that "no man is bound to criminate himself,"—it sounds strange as coming from the lips of men professing to believe the Bible. The truth is, that if a man refuse to "criminate himself," so as to confess his sin, and that with penitential shame and sorrow, he must bear the punishment of it for ever. The confession and abandonment of sin are indispensable conditions of forgiveness. And there are cases in which sin is required to be confessed to men as well as to God. So Joshua thought, when, bending over Achan, he said to the guilty man, "My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him; and tell me now what thou hast done: hide it not from me." So also the trembling culprit thought, when he "answered Joshua,

* "Essay concerning Human Understanding," book iv., chap. iii., sec. 18.

and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done." (Joshua vii. 19, 20.)

But this question is set at rest for ever by our blessed Lord, who in certain cases declares such a confession a necessary condition of acceptance with God when men come before Him with their gifts and offerings. What else can be the meaning of these solemn words, which follow His warning against the use of reviling language? "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. v. 23, 24.) The case here supposed is that of a man who comes to worship God, and then remembers that some other man has just ground of complaint against him, on account of an injury done to him in his person, reputation, or property; or by applying to him any reproachful name, as "Raca," or "fool." He is forbidden to offer his sacrifice till he has done what he can, by confession, restitution, and every other means, to pacify the injured man. The text is thus paraphrased by the excellent Doddridge:—

"Remember therefore to lay aside all your animosities, and to live in peace and love, as ever you would escape God's wrath, and secure His favour. Without this, your most expensive sacrifices would be so vain, that I must inculcate it on every one of you, as a most necessary caution, *If thou art bringing thy gift, however costly and free, even to the very altar, and there recollectest that thy brother has any just cause of [complaint] against thee, do not content thyself with a secret, and it may be a treacherous, purpose, that thou wilt hereafter accommodate the affair, but bring it to an immediate issue; and, leaving thy gift there, in the hand of those that are ministering before the altar, go away, and first make it thy care to be reconciled to thy brother, by an acknowledgment of thy fault, and by a readiness to make him any reasonable satisfaction; and then come, and offer thy gift, which thou mayest then cheerfully hope God will accept at thine hands.*"*

To the same effect is the exposition of our Lord's words by

• Family Expositor.

Dr. Macknight, who says, "This exhortation Jesus enforced from the consideration of what is reckoned prudent in ordinary law-suits. In such cases wise men always advise the party that has done the wrong to make up matters with his adversary whilst it is in his power, lest the sentence of a Judge being interposed fall heavy on him. For the same reason, we who have offended our brother ought to make it up with him, whilst an opportunity of repentance is allowed us, and that though our quarrel should have proceeded to the greatest lengths; lest the sentence of the Supreme Judge overtake us, and put reconciliation out of our power for ever."*

No less explicit is the interpretation of our Saviour's words which is given by Dr. Adam Clarke. "It is our duty and interest," says that very able man, "both to bring our gift,—and offer it too; but God will not accept of any act of religious worship from us, while any enmity subsists in our hearts towards any soul of man; or while any subsists in our neighbour's heart towards us, which we have not used the proper means to remove. A religion, the very essence of which is *love*, cannot suffer at its altars a heart that is revengeful and uncharitable, or which does not use its utmost endeavours to revive love in the heart of another."....." 'Then come and offer thy gift: ' *then* when either thy brother is reconciled to thee, or *thou hast done all in thy power to effect this reconciliation*. My own obstinacy and uncharitableness must render me utterly unfit to receive any good from God's hands, or to worship Him in an acceptable manner; but the wickedness of another can be no hindrance to me, *when I have endeavoured earnestly to get it removed*, though without effect."†

One of the most noble-minded of the men who were a means of effecting the Protestant Reformation, the venerable Latimer, entertained views of Christian worship and morality very different from those which were professed by the men who aspired to be the reformers of Methodism. Thus he addressed a congregation in his own racy style in the year 1529:—"If so be that thou hast spoken to or by thy neighbour, whereby he is moved to ire or wrath, thou must lay down thy oblation.

* Harmony of the Gospels.

† Commentary.

Oblations be prayers, alms-deeds, or any work of charity. These be all called oblations to God. Lay down therefore thy oblation ; begin to do none of these aforesaid works *before thou goest unto thy neighbour, and confess thy fault unto him ;* declaring thy mind that if thou hast offended him, thou art glad and willing to make him amends so far as thy words and substance will extend, requiring him not to take it at the worst. Thou art sorry in thy mind that thou shouldest be occasion of his offending."....."If thy neighbour hath any thing, any malice against thee, through thine occasion, 'lay even down,' saith Christ, 'thine oblation. Pray not to Me ; do no good deeds for Me ; but go first unto thy neighbour,.....then do thy devotion ; then do thy alms-deeds ; then pray, if thou wilt have Me to hear.' " *

The assertion then which was so boldly made, and so often repeated in public assemblies by the "reformers" of Mr. Wesley's rules, is a direct contradiction of our Saviour's teaching. An offender must "criminate himself" before the man whom he has offended and injured, in order to the acceptance of his offering.

It is no less the duty of Christian people, and especially of Christ's Ministers, when falsely accused or suspected of evil, to declare their innocence, and justify themselves. In the case of secret murder the ancient Hebrews were required by the law of God to purge themselves of suspicion by sacrifice, and by solemnly declaring, as in the presence of the Almighty, "Our hands have not shed this blood ;" and it is fair to conclude that when they refused to comply with this religious form of purgation they were dealt with as the guilty parties. (Deut. xxi. 1-9.)

All the professed disciples of Christ are His "witnesses," whose duty it is, in every possible way, to spread His truth in the world, and promote a practical reception of it. Individual believers, Ministers, and Christian communities are in their several degrees employed in this service ; but in order to their success they must keep themselves pure. Private Christians and Ministers of the word with a blemished reputation are

* "Latimer's Works," vol. i., pp. 17, 18. Parker Society's Edition.

alike powerless for all purposes of spiritual and moral good. When unjustly suspected or accused, it is therefore their duty to declare their innocence, and to make it appear, as did our Saviour and St. Paul when under false accusation. The character and usefulness of a religious community are seriously affected by the conduct of its members. When therefore any one of them is vehemently suspected of secret wickedness, his brethren have an undoubted right to question him on the subject, and he is morally and religiously bound to answer their inquiries. The professor of religion, who is generally suspected of evil, and will neither confess his sin, nor affirm his innocence, is unworthy of a place in any Christian community ; and much less is he worthy of recognition as a Minister and Pastor of the flock. "Giving no offence in anything, that the ministry be not blamed." The Gospel ministry is an ordinance of Christ, upon which the salvation of men is made instrumentally to depend ; and woe be to the man who dishonours it by a course of conduct which will not bear the light !

It is true, indeed, that a man who is under accusation in an English court of justice is not absolutely bound by law to criminate himself ; but he is required to declare whether or not he is guilty, and to adduce proof of his innocence, if he would escape the penalty of the law. Before the trial begins, a question as to his guilt or innocence is proposed to him ; and to that question he is required to give an explicit answer. When the passions of men are inflamed, it is not difficult to persuade themselves that even the breach of New-Testament law is matter of duty. "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ; and to esteem them very highly in love for their work's sake." (1 Thess. v. 12, 13.) Such is the charge given by an Apostle to the members of a Christian Church ; and through them to professed Christians to the end of the world. The counsel given to the Methodist Societies by the agitators was, that they should despise and revile their Ministers and Pastors, and throw every hindrance and discouragement in their way. "So hath the Lord ordained that they which preach the Gospel should live of the Gospel," is the declaration of St. Paul. (1 Cor. ix. 14.) In

opposition to this ordinance of "the Lord," the advice of the agitators was, that the Methodists should withhold all support from their Ministers, and leave them with their wives and children without bread. We ought to "be fellow-helps to the truth," says St. John, by affording aid to the servants of Christ, who carry the Gospel to the Heathen. (3 John 4-8.) Contribute nothing more to the Missions, said these self-styled "reformers," unless the Conference will let us have our own way. Such conduct, viewed in its most favourable light, was a practical adoption of the maxim: "Let us do evil, that good may come."

One of the most remarkable fields of Missionary labour ever occupied by the Wesleyan body is that of Fiji, in many parts of which the adult persons generally were blood-stained murderers. At the very time when these troublers of our Israel were urging the people of England to withhold all pecuniary supplies from the Wesleyan Missions, some half-a-dozen faithful men, with their noble-minded partners, were labouring beyond their strength, and at the hazard of their lives, to convert and save these outcasts of mankind; and their appeals to England for additional help were heart-rending. The help which the Conference was able to send was not equal to the exigency of the case, and would have been greater if the "supplies" had been more liberal. The Missionaries, however, toiled on, aided by their heroic wives, and the truth mightily prevailed; so that many thousands of these cannibals were not only reclaimed from their horrid practices, but were also changed into holy and happy believers in Christ. Yet attempts were made to break up this Mission, with many others of equal importance.

It has been observed by one of the most eloquent and philosophical statesmen of modern times, that "a spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity who never look backward to their ancestors."* Suppose regulations, intended to guard and foster a revival of spiritual religion, drawn up by the hand of Mr. Wesley, and afterwards enlarged

* Burke.

and modified by such men as William Thompson, Alexander Mather, Joseph Benson, Samuel Bradburn, John Pawson, Adam Clarke, and Henry Moore, to have been scattered to the winds, by the passion for change which the agitators laboured to create and inflame; what would have been the effect upon the succeeding generations of Methodists, and upon the cause of religion in general? This is a question which these men appear never to have proposed to one another. Burke has further said that "a man should approach the faults of the State as to the wounds of a father, with pious awe and trembling solicitude." What then must be thought of the professed attempt to correct alleged faults in a religious community, even supposing them to exist, by sarcastic levity, calling forth shouts of laughter in mixed assemblies? and especially a religious community formed by the faithful and self-denying ministry of the venerable Wesley and his chosen fellow-labourers?

This was indeed "a day of rebuke and of blasphemy." While it lasted, Methodism and its adherents were subjected to the severest trial they had ever known. Many members of the Societies, misled by *ex parte* statements, renounced their connexion with their Christian friends, and sought other associations; and not a few abandoned their religious profession, and relapsed into their former state of ungodliness and sin. Yet the discipline of Methodism was preserved. Had that been given up in the struggle, it could never have been recovered. But John Wesley's sons in the Gospel better understood their calling, and like hardy mariners weathered the storm.

While the agitators were exerting themselves to injure the Wesleyan Missions, using both the platform and the press for the purpose of inducing the collectors to discontinue their services, and the subscribers to withhold their contributions, the friends of this grand scheme of Christian benevolence were roused to efforts more strenuous than ever to counteract this anti-Christian design. In this noble enterprise the Methodists of Leeds led the way. The anniversary of the Auxiliary Missionary Society for the Leeds District is held in the autumn; and in the year 1849 it acquired a special interest, the standard of public opposition to the Missions having been

just erected. All eyes were therefore turned towards that town, and every one was anxious to know how the people there would act in this new and painful emergency. Preparatory to the two public meetings, which were to be held on the Monday and Tuesday evenings, sermons were preached and public collections made in all the chapels on the Lord's day; and on the Monday morning Mr. and Mrs. Thackray invited several of the principal friends to breakfast, that they might act by united counsels, and afford an efficient support to a cause which was dear to their hearts.

To this seasonable gathering I was accompanied by my friend and host Mr. Joshua Burton, of Roundhay, one of the best of men, but singularly modest and retiring in his habits. At the close of the breakfast Mr. William Smith, who was remarkable for his liberality, especially to the Missions, rose and said, "I am no speech-maker, but a plain practical man. We must not let the Missionary cause go down at this very serious crisis. I hope we shall have a good collection at this Anniversary; and it has occurred to me that my friend Mr. Joshua Burton should strike the key-note, by telling us what he intends to give when the collection is made at the public meeting this evening." "Why do you look to me?" replied Mr. Burton. "We always expect *you* to lead the way in cases of this kind, and then we follow according to our ability." "Well," answered Mr. Smith, "if it must be so, I will tell you that I intend to give one hundred and fifty pounds, if you, Mr. Joshua, will do the same; which you are well able to do." "O," responded Mr. Burton, "you intend to give one hundred and fifty pounds! Why did you not say two hundred? for that is the sum I purpose to give." "Very well," rejoined Mr. Smith; "I accept your challenge." On hearing this brief conversation, other friends caught the same generous feeling, and in rapid succession announced the liberal sums which they pledged themselves to contribute. From that morning to the end of his protracted life, Mr. Smith was accustomed every year to invite a large number of friends to breakfast at his house at Gledhow in the morning of the day on which the first public meeting connected with the Anniversary of the

Society for the Leeds District was held. At these social parties the guests provoked one another to deeds of liberality, which served as an example to their brethren in every part of the Connexion; so that the gathering at the house of Mr. Thackray proved to be not only a mighty benefit at the time, but a permanent advantage, and that of a high order.

In the evening the Brunswick chapel was thoroughly filled, friends and foes being anxious to see and hear. Nothing would satisfy the friends, but that I, as representing the Conference, should occupy the chair; and well did they supply me with bank-notes, that the chair should not be dishonoured when the collection was made. Mr. Arthur was present; and before the business of the meeting began, he suggested to me that in his speech he was quite prepared to "take the bull by the horns:" meaning, to undertake an open and fearless defence of the Missions against the hostile attacks which had been made upon them. I told him that I would impose upon him no restraint; and he defended both them and the conduct of the managing Committee with admirable ability and effect. Other speakers followed in the same tone and spirit; the meeting caught the right feeling; and the noble sum of more than eight hundred pounds was immediately collected, followed by other large and handsome collections in the course of the same week.

The example set by the friends in Leeds gave new heart to the Connexion generally, so that the Missionary meetings through the year assumed a tone of confidence, and were marked by liberality. I attended the annual meetings of the Birmingham District Auxiliary Society, in the spring of the next year, and was a joyful witness of the spirit which had characterized the friends in Leeds some months before. The meetings were held in the spacious Town Hall, which was well filled on the occasion. The people mustered in great strength from the neighbouring Circuits in Staffordshire, some of whom came over night, that they might attend the morning meeting, as well as that in the evening. The speakers, with fearlessness and courage, vindicated the Society against the charges which had been wantonly preferred against it, and obtained a liberal response from the crowds who were present.

Some of the persons, however, belonging to the hostile party, banded together to create a disturbance at the Annual Meeting of the Society in Exeter Hall. But the chair was occupied that year by the Right Honourable Fox Maule, who had been trained in the House of Commons, where unruly spirits are effectually controlled: and he speedily reduced these sons of discord to order.

To me this was a year of hard labour, and of deep anxiety, being incessantly called upon to give counsel and encouragement to the brethren, many of whom were sorely pressed in their Circuits by unreasonable and disorderly men, and looked to me as their adviser. I did what I could; I wrote many letters, visited several places to strengthen the hands of those who were in danger of being overborne by popular clamour; and I published a pamphlet in defence of the Conference, showing that its recent acts of discipline were in perfect accordance with the rules and usages of the Body, to which the agitators themselves had formerly given their adhesion. In all our troubles I had a perfect conviction that the providence of God would guide the Connexion through its difficulties, and ultimately bring good out of the evil.

At the end of the year I resigned my charge to my friend Dr. Beecham, one of the most faithful and upright of men, who was appointed to succeed me in the office of President. At this Conference (1850) I chose, as the subject of my "official" sermon, delivered in the forenoon of a week-day in the City-Road chapel, "Christian Presbyters, their Office, Duty, and Reward;" asserting what I conceive to be the just prerogatives and responsibilities of the Ministers and Pastors of the Church of God, according to the teaching of the New Testament. The Sermon was published at the request of the Conference, as well as the Charge which was then addressed to the newly-ordained Ministers.

Thus ended my Presidential honours, anxieties, and—reproaches. Eleven years before, for twelve months, I witnessed one uninterrupted scene of holy gladness and love, and unexampled manifestations of liberality in support of our various religious institutions; and now for twelve months I had wit-

nessed the most reckless and determined attempts to spread discord among brethren ; to break up the Missions to the Heathen ; to deprive aged Ministers and widows of bread ; to divide and scatter the Societies, which had been formed by a long course of ministerial labour and earnest prayer ; while upon my own head were lavished bitter censures for words which I had never uttered, and for dispositions which were entirely alien from my heart. These censures were poured upon me in public meetings from one end of the kingdom to the other, and echoed by the press ; but as they were a consequence of the resistance which the Conference had offered to sin, I felt that I could bear them with perfect equanimity. I often thought of a beautiful observation made by John Goodwin, that David had his adversaries, whose words were drawn swords ; but while he had a good conscience, he “ turned all their hard speeches into matter of music and song, and played them off upon his harp.” My chief concern was for the unhappy men who were pursuing a course directly opposed both to the letter and spirit of New-Testament Christianity ; and for the unsuspecting people, who were drawn into evil-speaking, with the consequent loss of their spiritual enjoyments ; and then, with respect to many of them, the abandonment of even their religious profession.

During this dark season of trial my brother Samuel, assisted by Dr. Jobson and other faithful men, conducted *The Vindicator*, a monthly periodical originated for the express purpose of neutralizing the evil which the agitators were labouring to promote. Many papers in that publication possess a permanent interest, and will amply repay the student of Methodism for the time that he may spend in the perusal of them. The arguments and facts which they embody, the pungent wit and solemn warnings which they contain, and the mis-statements and sophistry of which they convict the men who sought to promote discord by their public speeches, served greatly to open men’s eyes as to the acts of expulsion which it had been the painful duty of the Conference to perform. It is a remarkable fact, that the attempt to injure the character of the Conference, and to alienate the Societies from that Body,—attempts which were persevered in for years, and in which the platform and the press were used

with equal earnestness and pertinacity,—have only served to unite them more closely than they ever were united since the first Society was formed, and the first Conference held. Never was the Wesleyan Connexion more at unity with itself than it has been since its disruption was attempted in the manner just described.

The agitators pursued their divisive course, till the public grew weary of their thrice-told tale, and refused any longer to congregate in considerable numbers at their call. Indeed, every thoughtful person perceived from the beginning that the excitement could not last. It was too violent for that, and had no basis of truth and righteousness to rest upon. Besides, the logic employed was bad, and could deceive no one who took the pains to think. What the complainants said was, in substance, this: That the Methodist Conference was a corrupt body; and that they were treated with great injustice in being severed from it. Whereas, if half the evil they said of it were true, they ought of themselves to have renounced all connexion with it, and not to have waited for an act of expulsion. To complain of the hardship and injustice of being severed from a “corrupt” community was, in effect, to declare themselves the friends of corruption.

After these men had succeeded in unsettling the minds of many members of the Wesleyan Societies, they left other parties to repair the injury they had done. Two of them adopted the theory of Independency, and the third would appear to have retained only a sort of *quasi* connexion with the people whom he had assisted in separating from their Pastors and Christian brethren. They could destroy brotherly confidence and affection; but they could not unite the discordant elements which they had created. They could throw discredit upon regulations which Mr. Wesley and his fellow-labourers had agreed upon, as a means of guarding and extending a great work of God, but they could not find any thing better as a substitute. To other men therefore was confided the task of uniting in religious fellowship the people whose minds they had unsettled, and of organizing plans of usefulness and of Christian union resembling those which they had just discarded. So much easier is

it to demolish than to reconstruct. Jonathan Martin could set fire to York Minster ; but he could not repair the damage which he did, nor could he erect another building of equal dimensions and architectural beauty.

A few weeks after the close of the Conference of 1850, when I was released from my Presidential duties, William France, one of my earliest and most endeared friends among the Methodist Preachers, ended his upright and holy life. Some notices of him I have given in the former part of this narrative. He died in great peace at Ardrossan, October 11th, 1850, in the seventieth year of his age. He was an indefatigable and successful student of Holy Scripture, an able and orthodox theologian, a devout, upright, and conscientious Christian, and to me a most valued and affectionate friend. Very pleasant to me is the remembrance of the hours I have spent in company with this intelligent and amiable man.

On the 30th of April, 1854, the venerable Dr. Robert Newton died in the Lord, after a long life spent in the service of Christ. He was one of the most spotless characters I ever knew, and certainly one of the most laborious and useful ministers of his time. Yet because he was true to his calling as a Methodist Preacher, and faithful to his trust as a member of the Conference, so that he would not surrender the discipline of Mr. Wesley into the hands of persons who sought its subversion, he was basely slandered by the men of "Fly-Sheet" notoriety. At the request of the London Ministers, I consented to preach a sermon, on the occasion of his death, in the City-Road chapel; and afterwards published it in compliance with their wishes. At the solicitation of his family, I also undertook the compilation of a narrative of his life and labours. Of this volume upwards of twenty-four thousand copies have been sold. Not long before his death, this holy and upright man was asked what was the foundation of all the clamour which the agitators were making against the Conference; when he replied to this effect: "It has no foundation, and is utterly inexcusable. In the course of a long life I have observed that when people are *getting religion* they are full of self-abasement, and are even ready to condemn themselves; but when they are *losing*

religion, or have lost it, they are often full of self-confidence, and find their pleasure in censuring and condemning other persons."

The year 1856 was a time of unusual mortality among the Ministers of our Body. The Minutes of the Conference, bearing that date, record the names of thirty-three honoured men who, in England, Ireland, and the Foreign Missions, finished their course. Among other men of mark belonging to the number were Jonathan Crowther, John Beecham, and Joseph Sutcliffe. Mr. Crowther excelled in classical and general scholarship, in the use of which he rendered valuable service to the Connexion as the Head Master of Kingswood School, as the Classical and Mathematical Tutor in the Theological Institution at Didsbury, and as the General Superintendent of our Missions in India. He was a man of genial disposition, faithful to Methodism, and to his brethren, by whom he was trusted and sincerely beloved.

For many years Dr. Beecham sustained the office of General Secretary to our Missionary Society. He was a sensible and upright man, diligent, and eminently trustworthy. Both he and Mr. Crowther rendered good service to the Connexion by writing in defence of its discipline against its agitating assailants, and therefore had their full share of abuse from unruly men, who were the more violent when they found themselves worsted in argument. Dr. Beecham's tract on the Constitution of Methodism possesses a permanent value. The loss of these two able Ministers was felt severely and deeply lamented. They were among my intimate and valued friends.

Mr. Sutcliffe was in some respects one of the most remarkable men I have known. He was connected with the Conference as a Methodist Preacher for seventy years, and during the whole of that period maintained a character of unblemished purity. He was ingenious and inquisitive, seeking and intermeddling with almost every branch of knowledge, but especially the knowledge of the Holy Scriptures, of which he was a successful student. He translated from the French a volume of Saurin's Sermons, and Ostervald's "Essay on the Composition and Delivery of a Sermon;" and was the author of a

Grammar of the English language, of two octavo volumes of Sermons, of a volume of hymns, besides a large number of minor publications on theology, personal religion, geology, and politics. His pulpit discourses were generally brief, but always interesting, and original in their arrangement and cast of thought. Yet diligent as he was in his studies, he was a faithful Pastor, visiting the people of his charge from house to house, caring for all, and commanding in a high degree their confidence and affection. The late Dr. Olinthus Gregory, who attended Mr. Sutcliffe's ministry in Woolwich, was so deeply impressed in his favour, as to request one of the Scottish Universities to confer upon him the degree of Master of Arts, a distinction which he had fairly won by his scholarship and talents. His principal work is an Exposition of the Bible, which he began in Leeds in the year 1808, at the request of a bookseller in that town, who published it in folio along with the sacred text. This Exposition he afterwards revised and enlarged, and presented it to the public in two volumes. It is not copious, but it is pertinent, and embodies information which is not generally accessible to the mere English reader. The Reflections appended to the different chapters are remarkable for their variety, elegance, spirituality, and edifying tendency. Of the great doctrines of the Gospel, especially the Divinity and Atonement of Christ, Mr. Sutcliffe was an earnest and zealous advocate, and in his various publications he has administered strong and telling rebukes, not only to writers professedly Socinian, such as Dr. Priestley and Dr. Lant Carpenter; but also to some of the dignified Clergy, whom he believed to have tampered with these momentous verities. Archbishop Newcome and Dr. Blayney both come under the lash of his pious indignation.

When this venerable man was upwards of ninety years of age, he was thrown down by a butcher's cart, driven furiously along the streets of Bayswater, and one of his legs was broken. Yet he survived this accident, and resumed his pulpit labours after his recovery. In spirit he was meek, gentle, kind, condescending, affable, simple as a child, and one of the most loveable of men. That he was never elected as the President

of the Conference is to be accounted for from the fact that he manifested no particular aptitude for matters of business, and seldom took part in the discussions of that assembly.

Mr. Sutcliffe is entitled to a place among the most eminent of the self-made men of Methodism. He was a native of Baildon, near Leeds, and according to his own account enjoyed but few advantages of education in early life ; but by God's blessing upon his own pious industry, he surmounted the difficulties that beset his path, wisely availing himself of every help that came in his way. It would appear that he acquired the French language in the year 1791, when he was stationed in the island of Jersey. Mr. Brackenbury, of Raithby Hall, who himself spent some years in the Channel Islands, assisted him in acquiring the elements of Greek and Latin ; and he learned Hebrew from a German Jew. The Rev. John Crosse, Vicar of Bradford, having become nearly blind, made him a present of his Hebrew Bible, saying that he knew of no man who was likely to make a better use of it. That no person of competent ability has been furnished with the requisite materials for supplying a biography of this very devout, laborious, and useful Methodist Preacher, is matter of deep regret. He was a man of extensive reading, and had carefully digested what he read. I revered and loved him as a father.

In the later years of his life I received many letters from him, which contain decisive proof of his ardent attachment to Wesleyan-Methodism and its adherents ; his yearning desire that its ministry might be perpetuated in unimpaired purity and zeal ; his profound regret to find that certain men were banded together to revolutionize the system, to take away the pastoral character of the Ministry, and to promote agitation and strife in the Societies. That these things embittered the last days of this venerable servant of Christ I have affecting proof under his own hand, which trembled while he recorded them.

Mr. Sutcliffe loved his brethren, and delighted to do honour to their talents and character. In his note on Prov. xviii. 9, he says, "The late Dr. Adam Clarke, my contemporary, and brother Minister for almost half a century, made this text the motto of his conduct. As an acorn rises to a majestic oak, so

the Doctor raised himself to the first class of distinguished men, as a Biblical scholar, an antiquary, and a popular preacher. Above all, he was a good man. The like characters, in the different departments of science, have raised Europe to its present glory; the culture of the mind by literature has given perfection to the arts, and wealth to the nations."

Mr. Sutcliffe's remark upon Mal. i. 10 is to some extent applicable to himself: "The faithful minister, who works night and day for his people, is often not appreciated till after his death. Then his writings praise him in the gate, and others reap pecuniary profit from them." His commentary on the Bible contains many valuable hints on preaching and pastoral duties, which young ministers might turn to a good practical account. A few brief specimens I here subjoin.

"Our sermons have too much of the didactic. We divide, explain, and teach. We dwell on words and truths already understood. But after setting good things before an audience, why may we not assist piety in uttering the wishes of their hearts to obtain them? The frequent prayers which St. Paul mixes with his discourses are the most pathetic and touching parts of his writings." "No man is so much despised as an ignorant and profane minister. The pastor of a Christian church ought to be a regenerate man, of holy conversation, and mighty in the Scriptures. He should have a fountain of eloquence in his own breast, should be possessed of talent and science, able to instruct the ignorant, and face an ungodly world. He should ever have his eye upon his ministry, and make the care of souls his sole delight."

"Learn a lesson, O Christian ministers, so to read and study the Holy Scriptures, that your plain hearers may never put you to the blush, by asking a fair Bible question which you cannot answer. Let the word of God dwell in you richly in all wisdom, and be your morning study to the end of life."

"While a good man is providing for his household, he should sometimes cast a glance on his minister, and make an estimate on the state and wants of his family. From the combined efforts of the people he should also have food and raiment. If he be a studious man, perhaps he suffers for want of books,

which he can neither borrow nor buy. His acquisitions will amply repay his auditory with effusions of wisdom and knowledge, and his productions will delight a future age."

"The ancient seers struck at the reigning vices of their country with all good fidelity. And what is our ministry worth, if we do not, like the surgeon, cauterize the old and ulcerous wounds of the human heart? Our own age peculiarly requires this. It abounds with men who profess the Christian name, and deny the Lord by wicked works."

Among other manuscripts which were left by this excellent and godly man was a History of Methodism; but what became of it I know not. Considering the character of the writer, it must have embodied both facts and sentiments that were well worthy of the public attention. Having spent seventy years in the Christian ministry, during the whole of which he preserved the true spirit of the sacred office, in the time of extreme old age he was still ready to say,—

"My heart is full of Christ, and longs
Its glorious matter to declare."

The following is the last letter I received from his loving heart and trembling hand:—

"BAYSWATER, *March 7th.*

"MY DEAR BROTHER,

"I HAVE NOW passed my ninetieth year in fine health for an old man. I want, Wesley-like, to take some pulpit on a Sunday morning, and to stop a gap on a week-night. Billy Naylor has delicately got rid of me from the Chelsea monthly plan on account of cross-roads, weather, etc., etc. Sunday, the 21st, I am down for Kensal Town, otherwise I have no work on the plan. My brethren never ask me to take a Sunday morning turn. They seem to treat me as defunct before I am really dead.

"I am reading a fourth time my History of Methodism; and my judgment says it will edify posterity. I keep it as clear as I can from dirty words. It extends to one thousand six hundred quarto pages, demy paper. What shall I do with it? If times were good, it would be worth money.

“ My Comment has a wide run through the United States. Two letters have unexpectedly arrived ; one *via* Hastings, and the other to Mr. Elrick, saddler, Long Acre. But no offer. Praise is to be my reward. Well ; to see my Comment go through both empires is great for me, a poor nothing.

“ May Methodism live, and live for ever !

“ JOSEPH SUTCLIFFE.

“ *The Rev. Dr. Jackson.*

“ In haste.”

CHAPTER XIX.

DEATH IN ITS RELATION TO BELIEVERS IN CHRIST—REUNION IN HEAVEN OF GODLY FAMILIES—ACCOUNTS OF THE LIVES AND HAPPY DEATHS OF RELATIVES: UNCLE THOMAS VAUSE; AUNT VAUSE: SISTER MARY: UNCLE THOMAS MARSHALL; UNCLE SAMUEL JACKSON; UNCLE JAMES MARSHALL AND HIS WIFE.

DEATH is inflicted upon mankind as the punishment of sin, and as such it cannot but be regarded as a calamity, the extent of whose ravages it is even fearful to contemplate. It is often connected with bitter suffering, arising from the various forms of disease; and the sorrow which it entails upon families no language can fully express. It deprives youth of its beauty, and manhood of its strength; it effects a final separation between a man and his property; and it dissolves all the tender ties of domestic life. Aged people generally find that their early companions and friends have disappeared; and they are thus reminded that they too must soon follow into a new and untried state of being.

By the mediation of Christ, however, the character of death is completely changed; and that which was originally threatened and inflicted as a curse becomes a blessing. In respect of those who believe in Christ, and thus partake of his salvation, death ends for ever all their sufferings; it introduces the disembodied spirit into the heavenly paradise, there to join "the spirits of just men made perfect;" and to enjoy delights far surpassing all that they ever felt or apprehended on earth; and, above all, it admits them to a sight of their glorified Saviour. Well as it is with them in this world, it is "far better" with them when "absent from the body:" which, though now dishonoured and turned to dust, shall rise again, conformed to the glorified body of the Son of God, and then live through eternity in the beauty and vigour of undying youth.

Families, therefore, in which the blessings of vital Christianity are realized, though separated upon earth, shall soon

meet in a better world, and enjoy an eternal union through Christ their common Lord. In the happiness resulting from this assurance my own relations have largely shared, as will appear from the examples I will now relate.

My uncle, Thomas Vause, died November 4th, 1813, in the fifty-third year of his age. For more than thirty years he was a member of the Methodist Society, and during a considerable part of that period was an esteemed and useful Class-Leader. He also accommodated the Preachers in his own house, in their regular visits to the village. Among other good and faithful men whom he received as his guests was the celebrated Robert Newton, then a young evangelist, just entering upon his laborious and brilliant career of ministerial duty.

The death of this good man was remarkable. While in the enjoyment of his usual health, he suffered for some days from the toothache; and finding that the pain was likely to continue, he went to Market-Weighton, to have the ailing tooth drawn. As a sermon was to be delivered in the Methodist chapel there, he stayed to attend the service, and took cold in returning home. Inflammation of the face ensued, and the pain and swelling so increased, that it was deemed necessary to call in the aid of a neighbouring surgeon. He was not the medical practitioner whom I have already mentioned, who filled the wound in the foot of the farmer with flour to stop the bleeding; but he was not much farther advanced in the science of his profession; for the treatment which he adopted increased the malady which he was employed to cure. My uncle Thomas Marshall, perceiving that the case was becoming more and more alarming, rode to Beverley, and fetched a physician, who, on his arrival, pronounced the case hopeless; for mortification had already begun. Addressing his patient, the physician said, "I have come too late. You are a dying man." My uncle answered, "Never mind; all is right." The physician ordered him to be bled immediately; when the sufferer said, "The Lord be thanked, Sir; you have given me ease." The physician added, "I am surprised that you are not raving mad; for the inflammation has extended to the brain." "O Sir," replied the afflicted man, "it is all in answer to prayer."

I have prayed that the Lord would preserve my senses to the last ; and I believe He will ! ” “ Well,” answered the physician, “ I never knew such an instance in the entire course of my life.” He then inquired of the surgeon as to the treatment he had used, and on learning the truth, gave unmistakable signs that he had sacrificed the life of the patient, by increasing the inflammation. This was poor comfort to the sorrowing family.

When the medical men had left, and my uncle knew his doom, he said, “ Reach me that precious book, the Bible ; ” and began to read and expound, saying that he never had such views of the meaning of Holy Scripture before ; so that all present were astonished, considering his state of suffering.

In the evening before he died, he said to his wife, “ Betty, I shall soon be gone. I should like to see the whole of my eight children before I die, that I may give them my last blessing.” Her kind-hearted brother, Thomas Marshall, who was ready for every friendly service, set off early the next morning to collect them together from the surrounding country, where they were engaged in various kinds of work, to see their dying father. Two of his daughters first arrived ; and on seeing them, their mother said, with tears, “ He cannot live till they all get here.” He overheard the remark, and answered, “ O yes, I shall ; and yet I shall be in heaven before twelve o’clock.” When they had all arrived, he said to my mother, who was present, “ Raise me up in my bed, that I may speak to them.” He then warned and blessed them in order, beginning with the firstborn. When he had finished, he said to his wife, “ Betty, thou wilt have much to struggle with ; but thou wilt get to heaven.” He then added, “ Lay me down ; my work is finished ; I die in peace with God, and with all mankind ;

‘ Happy soul, thy days are ended ! ’ ”

and expired.

His widow survived him upwards of thirty years, tenderly solicitous for the welfare of her children, a pattern of holy cheerfulness and circumspection, discharging the duties of ordinary life with diligence, attending all the means of grace,

“providing things honest in the sight of all men,” living in peace with her neighbours, and maintaining constant communion with God by faith and prayer. Towards the close of life her memory failed, so that sometimes she hardly knew her own children; but before her departure, her mental faculties wonderfully revived. On the day before her death she said to her daughter Rachel, “Come, and sit beside me; and tell me how many children I have on this side of the flood, and how many on the other; for I shall soon join them.” Having received the desired information, she said, “Get the Pilgrim’s Progress, and read to me about Little Faith. He had only a little; but it was good; and he did not sink. I have been very unfaithful; but, I praise the Lord, I have a little faith; and I believe it will land me safe.” Her daughters observed to each other, that her feet were cold. She overheard them, and said, “Never mind. It is death. Glory be to God!” Soon after she fell into a peaceful slumber, in which she breathed her last. She died February 2nd, 1844, in the eighty-fourth year of her age.

About a week before her death she said to my mother, “Polly, wilt thou come to my funeral?” My mother answered, “O Betty, I may go first.” “No,” was her reply, “I shall go first; but thou wilt not be long after me.” So it was. My mother survived her only about five weeks. May it not be said of these aged and godly women, as well as of Thomas Vause, that in them

“Old experience did attain
To something like prophetic strain”?

The first death in my father’s own family, that came under my observation, was that of my sister Mary, which took place October 8th, 1823, in the twenty-eighth year of her age. She was a handsome young woman, with a fine open countenance, and a heart ever frank, generous, and kind. Yet she was by nature a child of wrath, even as others, and lived in a state of alienation from God till the year 1817,—a time of religious revival,—when she was deeply convinced of sin, and became sincerely penitent on account of her past negligence

and folly, in having so long turned a deaf ear to the threatenings of God's law, and the invitations of His Gospel. Under a distressing consciousness of guilt she remained a considerable time, crying to God for mercy, but hesitating to trust in Christ, through whom alone that mercy can be obtained. At length, however, while engaged in prayer with one of her brothers and a few religious friends, the power of living faith was imparted to her ; she trusted in Christ as her Redeemer and Saviour, and thus obtained "redemption through His blood, the forgiveness of sins ;" the Holy Ghost attesting the cheering fact to her heart, so that doubt and fear fled away, and she was filled with peace and joy in believing. From that happy time she "held fast the beginning of her confidence," walking with God, following the example of her Saviour, and labouring to advance in the divine life. Her private journal bears witness to her conscientious regard for the means of grace, and to her habit of self-examination. To secure her continuance in the favour of God was her great and daily concern.

After her conversion, as well as before that event, she was no stranger to trouble and sorrow, having been for the space of nine years subject to attacks of disease, which were likely to prove suddenly fatal. About six weeks before her decease, being unable any longer to discharge the duties of her situation, she returned to her father's house, apprehending that her end was near, and fearful lest she should sin against God by an unwillingness to die as the solemn hour of her departure approached. This fear, however, proved to be groundless ; for on the morning of her death, though in a state of extreme weakness, occasioned by almost incessant convulsions during two days and nights, she received such a manifestation of God's love, as induced her to place herself in an attitude of prayer, and exclaim, "O, I am happy now ! Welcome life ! Welcome death ! O grave, where is thy victory ? I never thought that I could have been so saved." After giving utterance to these ecstatic feelings of confidence and joy, she languished about four hours, and then gently fell asleep in the Lord. Her remains were interred in the church-yard of her native village ; and near them have since been deposited the bodies of other

members of the family, waiting for the coming of the Saviour, and the promised resurrection to eternal life.

On the 19th of April, 1837, my uncle Thomas Marshall died in the Lord. His character and history, as I have already stated, were alike remarkable. He was ingenious, witty, active, full of inventions, and always intent upon new discoveries ; but had derived no advantages from education, either literary, scientific, or religious. When he had arrived at manhood, being no longer under the direct restraint of his father, he became a companion of drunkards and profane swearers ; so that he was not only confirmed in habits of ungodliness, but so indulged himself in acts of intemperance, as to injure his health, and occasionally to endanger his life. Being warned by his medical adviser, that unless he would abandon the vicious course upon which he had entered, he would soon be in his grave, he abstained from the frequent use of strong drink, and became a comparatively temperate man. During all this time, and until he was about fifty years of age, he professed to be a decided Churchman, and cherished a feeling of hostility to Methodism, which some members of his family had embraced : often declaring that he would rather be a Papist than a Methodist ; though it was manifest that he knew very little concerning the real nature of either one or the other. In truth, he had no apprehension of religion, except as an outward form of Divine worship.

Yet in this state his conscience was ill at rest. He had serious misgivings, and an uneasy feeling that matters were not right between God and his soul. When a member of the family had attended a Methodist meeting, he used to inquire what was the Preacher's text ; what was the tenour of the sermon ; and what effect it appeared to have upon the people : until at length, like Agrippa, he was led to say, " I would hear the man myself." Actuated partly by curiosity, and partly by a desire to know the truth, he ventured to attend a Methodist meeting in his native village. But, afraid at first lest he should go too far, and resolved that he would not identify himself with the congregation, he stood in the doorway of the cottage, with his hat in his hand, during the entire service, prepared to retire if he should

hear any thing of which he did not approve. He listened with fixed attention to the sermon, and the impression upon his mind was favourable rather than otherwise. Not long after, he heard that a black man was appointed to preach in the Methodist chapel at Market Weighton ; and he went thither also. In this manner his prejudice and false shame were gradually removed ; he was prepared to receive the truth ; and it was noised abroad that Thomas Marshall had turned Methodist. Feeling his need of God's mercy, and his want of further instruction, he united himself to the Society, became an earnest seeker of salvation ; and his altered deportment proved the reality and strength of his desire to flee from the wrath to come. Some time elapsed before he found peace with God through our Lord Jesus Christ ; but at length he received that great blessing, which he thankfully enjoyed to the end of his protracted life.

From the time of his conversion he was not an ordinary Christian ; for, like Bunyan's Pilgrim, he could feelingly say,—

“ 'T is true, 't was long ere I began
To seek to live for ever ;
But now I run *fast as I can* ;
'T is better late than never.”

His piety was deep, and his zeal intense. Many hours in a day did he spend upon his knees before God in his chamber ; and no one could be in his company without feeling that God was with him, and that religion was the very element of his being. There was an originality and a raciness in his thoughts and forms of expression which never failed to awaken attention ; and even his eccentricities were all sanctified, and rendered subservient to the one object for which he lived,—the glory of God. In all companies, whether rich or poor, he never failed to recommend his Saviour ; and he not unfrequently travelled eight or ten miles on foot for the purpose of giving suitable warning and admonition to persons of his acquaintance, who he feared were living in the neglect of life's great business and concern. Sometimes he found his way, as a religious

monitor, into the mansions of the rich, where his benevolent spirit and manifest sincerity scarcely ever failed to command respect. On one of these occasions he contrived to leave his Hymn-Book, hoping that it might be a means of spiritual benefit to one or more members of the family when he was far away.

As he advanced in life his sense of hearing gradually decayed, till he could scarcely derive the slightest benefit either from conversation or the public ordinances of God's house. Yet even then his attendance upon the services of the sanctuary was regular and devout. He could hear nothing; but he delighted to see Ministers in the pulpit proclaiming the Word of life; and he was no less gratified to see the people in the attitude of hearers, upon their knees in prayer, or standing with their Hymn-Books in their hands, singing the high praises of God. At the close of the service, in his own chapel, he not unfrequently broke out in prayer, in such a manner as to show what had been his train of thought while all around him were engaged in the worship of God, but not a sound had entered into his ear. Some of his expressions, uttered on those occasions, are distinctly remembered in the village, and will probably be transmitted to the next generation of Methodists in Sancton, on account of their truth and originality.

Pious zeal is often ingenious in its expedients for the attainment of its objects. When companies of people belonging to the neighbouring villages were on their way to and from the fairs which were held at Market Weighton, this godly man, as an earnest witness for Christ, used to take his stand in the public road; and as these groups passed by him, he would, in the kindest manner, and with becoming seriousness, address to them a few words on the shortness of life's journey, and the momentous consequences of walking in the broad or the narrow way. When they stopped, and he perceived from their countenances and manner that they were displeased, and uttering remonstrances, he told them that it was in vain for them to speak to him, because he could not hear what they said; and that they would better employ their time in hearing a few words from him. Yet his tenderness and goodwill were so manifest,

that he seldom gave offence, or was treated with rudeness. He reminded those who were on their way to the fair, where they expected much pleasure, that there is a famous city, the new Jerusalem, to which they would do well to undertake a journey.

As he approached the close of life the infirmities of age pressed heavily upon him, and he felt that his stay upon earth was no longer desirable. His limbs were feeble, and his mouth was dry and parched. For about three weeks he was confined to his bed ; but he felt no alarm ; for he knew that heaven was his home, and that there his heart and treasure long had been. He testified of the goodness of God, of his hope of future blessedness, and exhorted all around him to surrender themselves to the Saviour whom he loved. According to the visions of St. John, he regarded heaven as the "new Jerusalem ;" and just before he expired, he spoke of death as his "Jerusalem journey." He died in the eighty-seventh year of his age, esteemed and loved by a large circle of friends, some of whom have followed him to the paradise of God ; and those who still survive never mention his name but with reverent and tender affection. He was one of the most generous men I ever knew. His charities had no limit but an empty purse. It was through his exertions mostly that the Methodist chapel at Sancton was erected.

On the 2nd of May, 1837, my uncle Samuel Jackson, of Shipton, died in the Lord. When a young man he was wild as an untaught Indian ; wayward, thoughtless, ungodly. In opposition to the wishes of his family and friends, he entered into the army, and was sent to America, to assist in maintaining the authority of the British crown against the claim of colonial independence : but the regiment to which he belonged was too late to take part in the conflict, the war being virtually ended when they arrived. I have heard him give a most revolting account of the filthy condition of the troops during the voyage. The soldiers were covered with vermin.

When he and his companions in arms returned to England, he received his discharge, and after a while took up his residence

at Shipton, where, by virtue of his marriage, he became possessed of a cottage, a garden connected with it, and a few acres of land ; and about the same time he was made a partaker of true religion, with its inestimable benefits. He received his first ticket, as a member of the Methodist Society, from the hands of the Rev. George Holder ; the man who introduced the Wesleyan ministry into Sancton, and who was the instrument of my mother's conversion to God. I have often heard him say, that as soon as he heard the truth from the lips of Mr. Holder and his fellow-labourers, he fell under its power, as an ox falls under the death-blow of the slaughterer's axe. " Sin, taking occasion by the commandment, slew him ; " and he died to all hope of salvation except through the blood of the cross. He had no good works, no righteousness of his own, to plead before God, as a reason why he should be exempted from the curse of the law ; and therefore received with eagerness and joy the tidings of forgiveness and peace on the ground of God's free grace and mercy through the sacrifice of Christ. Justly might he have said, as did the Wesleys when the true method of salvation was disclosed to their wondering minds, after a long night of doubt and darkness,—

" My mouth was stopp'd, and shame
Cover'd my guilty face :
I fell on the atoning Lamb,
And I was saved by grace."

Thus instructed and saved, he was prepared to enter upon a holy and useful life. He learned to sing Mr. Wesley's hymns, not perhaps according to the rules of an exact science, but in a devout spirit, and to the edification of his neighbours who chose to unite with him in the holy exercise. He read his Bible, the Journal of John Nelson, the Life of John Haime, the Pilgrim's Progress, and other books of a similar kind which the Wesleyan press supplied ; and being thus acquainted with the nature and method of salvation, he was prepared to speak a word in season to those who were weary under the burden of sin, as well as a word of warning to such persons as he saw walking in the broad way that leadeth to destruction. For about fifty years he was the principal supporter of Methodism in Shipton. His cottage

was too small to accommodate a congregation; but when a Preacher of celebrity could be obtained, he used to prepare his barn for the public service; he took the lead in the prayer-meetings, which were held two or three times a week; he conducted the weekly class-meeting of the Society; he provided provender and a stable for the horses of the Preachers, while Betty Ashton accommodated these messengers of the churches with a lodging, and a room for the exercise of their ministry. Through good and through evil report, in times of religious prosperity, and in times of backsliding and declension; when the members of the Society adorned their profession, and when faithless men fell into open sin, and were a cause of public scandal; he pursued the even tenour of his way, adhered to the good cause with unwavering fidelity, commanding general confidence and respect. The value of such a man in a country village no words can express.

His was not a mere form of religion, cold and heartless, but the religion of faith and love, with its corresponding fruits. His piety was deep, serious, and habitual, sustained by acts of fervent devotion. He spent much time in secret prayer, and suffered permanently in his health from the dampness of his cottage floor, upon which he was accustomed daily to kneel, sometimes, it would appear, for hours together. Till I left home, to enter upon the duties of a Circuit, he was my Class-Leader; and from his spirit and counsel I derived lessons which have been of advantage to me through life. He had several children, for whose salvation he was tenderly concerned.

It is a curious fact, that an official report of his death was given while he was alive and in his usual state of health. The Coroner of the district was paid according to the number of inquests that he held over the remains of persons who had died suddenly; and to increase his income he reported deaths which had never taken place, and inquests which he never held. Among other cases of the same kind he registered the death of Samuel Jackson, of Shipton; and reported, as the result of an inquest held in this case, that the deceased was accidentally killed by falling from a haystack. As it was found, on inquiry,

that the "deceased" was alive and well, the demand for the alleged inquest was disallowed, and the faithless Coroner dismissed in dishonour.

Yet the time at length arrived when this good man must die; not by an untoward accident, but by disease connected with old age. He had attained to his seventy-eighth year, when a painful illness of eighteen weeks' continuance ended his useful life. He passed through this period of suffering with uninterrupted cheerfulness and resignation, sustained by the grace of his Saviour, and animated by the hope of endless blessedness. Among his other dying sayings, which his family thankfully remember, were the following:—

"There is my house and portion fair,
My treasure and my heart are there,
And my abiding home:
For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come."

"What should I have done now if my sins had been unpardoned?" "Precious Jesus! He hath loved me, and washed me from my sins in His own blood." "I have nothing to make me unhappy." In this state of mind he yielded up his soul to God.

My uncle Samuel Jackson belonged to a class of men whom Wesleyan-Methodism delights to call her own; steady, faithful, sincere, zealous, prayerful, constant in attendance upon the means of grace, never ashamed of the Christian profession, diligent in business, strictly honest, anxious to receive good from God, and to do good both to the Church and the world. He was not rich, though he possessed a competency; nor had he more than an ordinary share of mental power; but he was a man of plain common sense, and of decided piety. His children never blush at the mention of his name. Having held fast the beginning of his confidence steadfast unto the end, he has taken his place among "the dead in Christ."

Among other members of our family who obtained the salvation of the Gospel, and died in the Lord, were my uncle and

aunt, James Marshall and his excellent wife. For many years, like his elder brother Thomas, he lived in ignorance and sin. The religion which he professed, and in which he had been trained, consisted merely in an occasional attendance upon the services of the parish church, without any just apprehension of the real nature of Christian godliness, as it is expressed in the Book of Common Prayer, which he was accustomed to use. He knew nothing of religion as an inward principle, the effect of the Holy Spirit's operation upon the mind and heart. To all appearance his thoughts, pleasures, and occupations were all worldly ; and though not addicted to profane swearing, yet, like his neighbours, the farmers around him, he not unfrequently returned from the market in a state of intoxication, especially when wheat and barley were in brisk demand, and were sold at high prices.

When he was considerably advanced in life, a favourable change took place in his views, dispositions, and habits. After much prejudice and many misgivings, he was induced to attend the Wesleyan ministry in his native village, especially after a chapel was built, and Methodism had in consequence assumed a character of increased respectability. He received the Word in the love of the truth, renounced every sinful practice, became a member of the Society, found peace to his soul through faith in Christ crucified, freely supported the cause of Methodism with his purse, and opened his house for the accommodation of the Preachers, both Travelling and Local ; thus showing himself to be a "fellow-helper to the truth ;" fitting up also his spacious barn for preaching on special occasions, when a popular Preacher visited the village, or a Missionary Meeting was held, and the chapel could not contain the congregations. His wife received the mercy of God about the same time ; and cordially united with him in every attempt to sustain and extend the interests of religion both at home and abroad.

Having acquired property to a considerable amount, he resigned his farm to his two sons, and retired to one of his own cottages in Sancton, hoping to spend the evening of life "in rest and quietness," cheered by the society of his faithful wife,

and preparing for a better world. In this respect he was to some extent disappointed. After a while Mrs. Marshall sickened and died. For about nine weeks her sufferings were great; but patience had in her its perfect work. In answer to the inquiries of her friends, as to the state of her mind, she said, "The Lord has helped me; He does help me; and He will never leave me." Speaking of the Divine support which was vouchsafed to her when suffering strong pain, she emphatically said, "Firm as a rock; firm as a rock!" She died in this state of mind, March 26th, 1838, in the sixty-sixth year of her age.

After the lapse of two years and seven months her husband followed her "through the gates into the city." Notwithstanding the peaceful manner of his wife's departure, he was painfully sensible of the loss he had sustained. He was several years older than she, aged and infirm, suffering from a painful disease which no medicine could either remove or alleviate; and he had hoped that she would be his friend and stay till his life and sufferings should end. Yet the bereavement, though painful and unexpected, was sanctified. He mourned his loss, but he mourned with meekness and resignation; for his "soul was even as a weaned child." He gave himself to prayer; he read the Holy Scriptures, and the Wesleyan hymns; he was gentle and docile as a little child; he thirsted for richer communications of comforting and sanctifying grace; and thus waited for the coming of his Lord. In this state he was found when the summons came, and he yielded up his spirit into the hands of his Saviour. Before his departure he charged his sons, to whom he had delivered his farms, to afford in perpetuity a home for the Methodist Preachers in their visits to Sancton: a charge which fully accorded with their own convictions, and which they fulfilled with equal kindness and fidelity. He died, November 3rd, 1840, at the advanced age of about eighty-six years; having been through life a generous friend to the whole of his relations, both near and remote. He was thoughtful, prudent, economical, and unselfish, and some years before he died his habitual tempers afforded cheering proof that he was made wise unto salvation.

CHAPTER XX.

FAMILY ANNALS: FATHER'S LAST AFFLICTION AND DEATH—MOTHER'S LAST WORDS—ELDEST SISTER'S TRIUMPHANT END—MRS. JACKSON: HER RELIGIOUS CHARACTER; NOTICES OF HER FAMILY CONNEXIONS—ELDEST BROTHER—THE REV. SAMUEL JACKSON: CONVERSION; MINISTRY; ZEAL FOR THE RELIGIOUS WELFARE OF THE YOUNG; SKETCH OF HIS CHARACTER—SISTER ANN—THE VALUE OF THE SYSTEM OF ITINERANCY INSTITUTED BY THE WESLEYS.

AFTER my father had united himself to the Methodist Society, he was appointed the leader of a class: an office which he was qualified to fill with advantage to the people, and which he sustained to the end of his life. He was well read in divinity, thoroughly grounded in the leading truths of the Gospel, and able both to state and apply them in an edifying manner; so that he had the entire confidence of the persons who were under his care, and of the whole Society, to whom he was a centre of unity; for they all loved and honoured him. Among other young persons, whom he disciplined and trained in the early part of their religious course, were his two nephews, Thomas and William Marshall, who greatly respected his memory, well exemplified the wise and holy counsels which they received from his lips, and have both followed him to the home of the blessed. His modesty was as remarkable as his piety and wisdom; so that he never assumed any airs of self-importance among his religious friends. Yet he was firm and decided in his adherence to the Wesleyan tenets and order, and in his place resisted all attempts to innovate upon them.

Other persons, who were not members of the Methodist Society, occasionally resorted to him for spiritual advice, aware of his uprightness and religious knowledge. One example I will specify: a neighbour of his, a native of Scotland, who had been many years in the service of 'Squire Langdale, and who, partly to please his master, and perhaps to secure his own temporal interests, renounced the Presbyterianism in which he

had been brought up, and assumed the profession of Popery. When far advanced in years, and apprehending that his great change was near at hand, he became very uneasy: fearing that all was not right between his soul and God, and that, after all his prayers to the Virgin Mary, his confessions to the Priest, the penances to which he had submitted, and the absolutions he had received, he might be for ever lost, he not unfrequently came to my father for the purpose of disclosing his anxieties, and of asking advice. My father generally addressed him to the following effect: "When the Priest and others connected with him direct you to pray to the Virgin Mary, to St. Peter, and to other Saints, do not you take any notice of them, John; but in your prayers go directly to Christ as your Saviour. You need no Saint to introduce you to Him. He says, 'Come unto ME;' and you cannot do better than accept His invitation. He died for you; He ever lives to intercede for you; there is salvation for you in Him, but in no other. Neither saint nor angel can save you; nor can they do anything to recommend you to Him. Go then to Christ, with all your sins and wants. Plead His promises; trust in His faithfulness, power, and mercy, and especially in the sacrifice of His death. His blood cleanseth from all sin." The truth, thus delivered, recommended itself to the understanding and conscience of this aged man; who used eagerly to respond with every indication of sincerity: "I thank you, Thomas; I will take your advice; I will, I will go to Christ as my Saviour, and trust in Him only." How far he fulfilled his promises, and acted upon the evangelical counsel he received, "the day" will declare. The greatest evil connected with Popery is, that it calls the attention of sinners from the perfect sacrifice of the cross, and fixes it upon the pretended sacrifice of the mass, which is no propitiatory sacrifice at all; and it diverts their minds from the all-prevalent intercession of Christ in heaven, by teaching them to apply to an endless train of intercessors among the angels and disembodied human spirits, whom the Holy Scriptures never acknowledge under that character.

At length the time arrived when my father received decisive evidence that with him the journey of life must soon end. For

a long time he had perceived in himself indications of a formidable disease ; and when he was bordering upon eighty years of age, it was so far developed, that unless a cure could be effected, death would inevitably ensue ; but a cure could only be hoped for as the result of a surgical operation of a painful and perilous kind, which the constitution of so aged a man could hardly be expected to bear. As immediate danger was not apprehended, the operation was declined, and he waited the issue with calm resignation to the will of God.

From this period about three years passed away before nature was exhausted, and he sank into the grave. During this period, though his sufferings were not severe, he endured great inconvenience, seldom spending a single hour in unbroken sleep, either by night or by day ; and being unable to attend the public worship of God, in which for more than half a century he had taken the highest delight. He spent much time in his old arm-chair, in the corner which he had long occupied in the evenings after the labour of the day, employed in reading and in conversation, receiving the visits of his neighbours with his usual urbanity and good humour. The firmness of character by which he had been distinguished through life never forsook him. No gloom ever rested upon his spirit, nor did a murmur or a querulous expression escape his lips. I visited him a few months before he died, and was a witness of his manly fortitude and self-possession, as well as of his Christian joy and hope. I saw him totter as he walked across the floor of his cottage ; he told me that he felt his strength rapidly decline, and was sure that his end was near. I took my leave of him early in the morning of my departure, as he sat up in his bed. He perceived my voice to falter ; and then addressed me in a tone and in words of even unwonted cheerfulness as to the future ; but I felt that I should never see that venerable face again till the morning of the resurrection ; and to avoid weeping was impossible.

A few days before he died, he repeated the following lines of a Methodist hymn, as expressive of his feelings ; which was the more remarkable, as he was never forward to speak concerning himself.

“ Saviour of all, what hast Thou done,
 What hast Thou suffer'd on the tree?
 Why didst Thou groan Thy mortal groan,
 Obedient unto death for me?
 The mystery of Thy passion show,
 The end of all Thy griefs below.

“ Thy soul, for sin an offering made,
 Hath clear'd this guilty soul of mine;
 Thou hast for me a ransom paid,
 To change my human to divine,
 To cleanse from all iniquity,
 And make the sinner all like Thee.

“ Pardon, and grace, and heaven to buy,
 My bleeding SACRIFICE expired;
 But didst Thou not my PATTERN die,
 That, by Thy glorious Spirit fired,
 Faithful to death I might endure,
 And make the crown by suffering sure? ”

He died December 2nd, 1839, aged eighty-three years. At the moment of his departure, my mother, who witnessed the scene, exclaimed in a rapture of holy excitement,

“ Why do we mourn departing friends,
 Or shake at death's alarms?
 'T is but the voice that JESUS sends,
 To call them to His arms! ”

At this time I was confined to my house in London, by an attack of erysipelas, so as to be unable to attend his funeral. He was followed to the grave by the other members of his family, and by a long train of sincere mourners. A company of pious friends who led the procession, as it passed through the quiet village, sang bare-headed the hymn beginning,—

“ Hark! a voice divides the sky,
 Happy are the faithful dead!
 In the Lord who sweetly die,
 They from all their toils are freed.
 Them the Spirit hath declared
 Blest, unutterably blest;
 Jesus is their great Reward,
 Jesus is their endless Rest.”

While the procession moved slowly along, the well-known funeral knell announced in solemn tones, to all the inhabitants of the village, that the remains of one of their oldest neighbours were on their way to the silent grave, which was open to receive them. They sleep in a spot of the churchyard, which he had himself selected, beside the grave of his daughter Mary.

In all the relations of social and domestic life, my father's conduct was exemplary. As a servant, he was diligent and faithful; as a husband, kind and considerate. I never heard him utter an angry word to my mother; and never heard that such a word, during the entire period of their married life, at any time escaped the lips of either of them towards the other. Amidst all their anxieties and cares, a more perfect example of conjugal affection I never witnessed. It is a complete mistake to suppose that delicacy and tenderness of feeling in the marriage relation are peculiar to persons of education and of polished manners. They adorn many of the humble dwellings of the working classes. My father laboured long and hard to supply his children with food and clothing, and to enable them to provide for themselves. As a neighbour, he abstained from idle gossip and tale-bearing, and was careful to "owe no man any thing." His children, for whom he had so tenderly cared, rejoiced that they were able to return his kindness, so as to meet all his necessities in the time of his old age, and to render him in the evening of life free from want and anxiety as to his temporal supplies. To him the beautiful character of Isaac Ashford, drawn by the hand of the poet Crabbe, is strictly applicable :

" Noble he was, contemning all things mean,
His truth unquestioned and his soul serene :
Shame knew him not, he dreaded no disgrace ;
Truth, simple truth, was written in his face :
Yet while the serious thought his soul approved,
Cheerful he seemed, and gentleness he loved ;
To bliss domestic he his heart resigned,
And with the firmest had the fondest mind :
Were others joyful, he looked smiling on,
And gave allowance where he needed none ;
Good he refused with future ill to buy,
Nor knew a joy that caused reflection's sigh ;

A friend to virtue, his unclouded breast
No envy stung, no jealousy distressed.
Yet far was he from stoic pride removed ;
He felt humanely, and he warmly loved.
If pride were his, 't was not their vulgar pride,
Who, in their base contempt, the great deride ;
Nor pride in rustic skill, although we knew
None his superior, and his equals few :
But if that spirit in his soul had place,
It was the jealous pride that shuns disgrace ;
A pride in honest fame, by virtue gained,
In sturdy boys, to virtuous labours trained ;
Pride in the power that guards his country's coast
And all that Englishmen enjoy and boast ;
Pride in a life that Slander's tongue defied,—
In fact, a noble passion, misnamed pride."

My honoured mother, who lived with him in unbroken harmony for the long space of fifty-nine years, survived him four years and four months. She wept at the remembrance of him, and at the mention of his name ; but was wonderfully sustained by Divine grace, and cherished a full conviction that she should soon overtake him in the paradise of God. By the people of the village, both before and after her widowhood, she was regarded as a common friend, her counsel and presence being generally requested in cases of affliction and bereavement. Her disposition was kind ; and the neighbours were glad to avail themselves of her aid and sympathy in times of trouble. She often took part in the prayer-meetings which were held in the chapel ; and in those services sometimes pleaded with God for the revival and extension of His work, till nature was exhausted, and she was ready to faint. Her eldest daughter once attempted to persuade her to restrain her feelings in these exercises, lest she should expire under the intensity of the excitement. Her answer was, "If I die while praying in the chapel, I shall go straight to heaven from the place I dearly love." She died in a most triumphant manner, after an illness of a few days, in the eighty-sixth year of her age. When her eyes were closed, and she appeared to be in a state of absolute unconsciousness, some one gently said, "She will soon see Jesus." At the sound of that name she suddenly opened her

eyes, sparkling with intelligence and hope, and, with a strength of voice which excited general surprise, exclaimed, "Glory be to God !

' My Jesus's love the battle shall win.' "

Within two hours after the utterance of these words her spirit fled.

" Life, take thy chance ; but O for such an end ! "

Her remains were interred in the grave of her late husband ; at the head of which stands a massive stone, bearing the following inscription :—

" SACRED to the memory of THOMAS JACKSON, who died December 2nd, 1839, aged eighty-two years ; of MARY his wife, who died March 9th, 1844, in the eighty-sixth year of her age ; and of MARY their daughter, who died October 8th, 1823, in the twenty-eighth year of her age.

" Being justified by faith, they had peace with God through our Lord Jesus Christ, and all died rejoicing in the earnest hope of everlasting life."

Thus lived and died my venerated father and mother, Thomas and Mary Jackson. In a retired country village, within a few yards of a Methodist chapel,

" Far from the madding crowd's ignoble strife,
Their sober wishes never learn'd to stray ;
Along the cool sequester'd vale of life,
They kept the noiseless tenour of their way ; "

and now " sleep in Jesus."

Five years after the death of my mother, my eldest sister, Elizabeth Wray, was gathered home to God. Very early in life she was deeply impressed with the religious and moral excellencies of her father and mother, and cherished a strong desire to be like them. When she was thirteen years old she heard her mother pray earnestly for the conversion of an ungodly relative, and exclaimed, " O mother, why do you not pray for *me*? You cannot tell how great a sinner I am ! "

The mother acceded to her child's request, and the youthful penitent after a while was filled with peace and joy through believing in Christ. She immediately began to meet in class, and remained a steady member of the Methodist Society to the end of her life.

When nineteen years of age she was married to Thomas Wray, an industrious and sensible young man, a carpenter, and also a member of the same religious community. They lived alternately at Sancton and Market Weighton, through the entire period of their union, and were blessed with nine children, two of whom are in the Wesleyan ministry, Samuel and James Wray. Her chief characteristics were humility, thankfulness, trust in God for the fulfilment of His promises, cheerfulness, and sympathy with the afflicted and the sorrowful. With a deep and abiding sense of personal unworthiness, she possessed an unfaltering faith in Christ as her Redeemer and Advocate; so that, although she was always humble, she was always happy. During the later period of her life few days passed without bringing one or more persons to her house, to have their doubts resolved, or to be cheered by her spirit and conversation. She had a special talent for diverting the attention of troubled minds from the dark aspects of their several cases. At the same time, her charitable temper led her to impute the faults of other people to infirmity, misinformation, or mistake. After hearing unfavourable reports concerning her neighbours, she would say, "If we were in their circumstances, we should probably be far worse than they are." Under the influence of this feeling, she often realized the promised blessedness of the peacemaker.

Upon the weekly meeting of her class she was a constant attendant, and no less so upon the week-night prayer-meeting. In these services she took an active part, possessing as she did the gift of prayer, and a large measure of its spirit; so that it was often a privilege to hear her importunate pleadings with God for the conversion of ungodly people. Such prayers as she was accustomed to offer could only be presented by a person possessed of clear and comprehensive views of evangelical truth, and of a heart full of faith in God, of zeal for His

glory, and of love for the souls whom Christ hath redeemed by His blood. Her friends who were accustomed to attend those meetings can never lose the impression of the power and pathos of her prayers. They were the wrestlings of a spirit, quickened and sanctified by the grace of God, grasping His power, and in effect saying,

“ I hold, and will not let Thee go,
Till I my suit obtain.”

To the end of her life her love and veneration for her parents were very deep. For them she was often heard to thank God, attributing, under Him, to their instruction and example, the formation of her own character, with her religious enjoyments and hope. Many a time was she heard to sing, in clear and cheerful tones,

“ With thanks I rejoice In Thy Fatherly choice
Of my state and condition below ;
If of parents I came Who honour'd Thy name,
'Twas Thy wisdom appointed it so.”

She had a singular facility in metrical composition, and many specimens of her versification are preserved in her family. All her children, in their turns, she characterized in verse, and almost every domestic incident of any importance. These effusions of her fertile mind were graphic and humorous, invariably adapted and designed to produce a salutary impression upon her youthful charge.

For some months before her death it was observed by her family, and by the persons who met with her in class, that her piety assumed a richer tone, and the spirituality of her mind became increasingly manifest. A natural fear of dying, which she had long felt, entirely forsook her ; and her hope of heaven was bright and unclouded ; preparing her for the affecting circumstances which attended her departure. In the month of September, 1849, tidings arrived that her daughter Hannah, who was married and resident in Hull, was seized with the Asiatic cholera, then fearfully prevalent and fatal in that town ; and that her recovery was all but hopeless. Under the strong

impulse of motherly feeling, she immediately resolved to visit her suffering child ; observing that, although she might not be able to save her life, she might comfort her in her last hours. Her family entreated her not to expose herself to the danger which would attend such a visit. They said, “ You can do no good by going. It is said that Hannah cannot recover ; and if you take the cholera and die, what shall we do ? ” “ Do ! ” she exclaimed ; “ what is there to hinder you from doing well ? God has mercifully spared me till my children can do well for themselves ; but if Hannah die, what will her helpless children do ? If God will take me for Hannah, I will cheerfully die in her stead.” These words ended the debate ; and she instantly set off for Hull, where she found her daughter to all appearance on the verge of eternity. The Rev. William Jackson, then stationed in Hull, called to see her ; and while he was pleading with God, in compassion to the young husband and the helpless children, to spare the wife and the mother, my sister said she felt assured, as by a voice from heaven, that the prayer was heard and answered. Under that impression, she confidently declared, even when others thought that Hannah had actually expired, “ She has many years to live ! ” From that time her daughter recovered rapidly, and is now the mother of a large and happy family.

In the midst of these exciting scenes, her sister Catharine, then living in Hull, said to Mrs. Wray, “ I am in an agony ! The cholera is in every house but ours in the street where we reside ! and in almost every house the blinds are drawn, and one shutter is closed, to show that death is there ! When I return home, my husband, or my children, may be writhing in the cholera. I know not where to go, or what to do.” To this sad address Mrs. Wray replied, with a tranquil and pleasant smile, “ Why, Kate, you need not fear. I was always afraid of dying till I came here into the midst of death ; but now that hundreds are dying around me, death is no longer terrible. It seems to me no more than passing from one room into another. We are in the hands of a gracious Father. He knows what He is doing. He never strikes at random :

‘Thrice-comfortable hope,
That calms my troubled breast;
My Father’s hand prepares the cup,
And what He wills is best.’”

Within a few hours after uttering these sentiments, she was seized with the dreadful malady in its severest form, so that she was fearfully tortured. To her son William, who had been long in a state of ill health, she said, “Dying is hard work, Will.” “Yes, mother,” he replied, “it is a dreadful valley that you are going through; but Jesus has passed through it before you.” She added, with a voice indicative of confidence and joy, “O yes, He has; and for *me*.” Then, as if forgetting her own sufferings, she, looking lovingly upon him, and putting her hand upon his throbbing forehead, said, “My poor boy! The Lord be gracious to thee!” In the last fierce paroxysm she said to her friends around her, “Now, all of you kneel down, and entreat the Lord to put an end to my sufferings, and take me home to heaven.” Presently after she fell into a profound sleep, and in that state expired, September 29th, 1849.

My faithful and beloved wife died in peace, September 24th, 1854, in the seventieth year of her age. She was rather below the middle stature, of fair complexion, delicate and slender in her make, but healthy; singularly clean and neat in her dress and habitation; and no less remarkable for the cheerfulness of her temper, and the transparent purity and simplicity of her mind. She wasted nothing; and until her strength failed through age, she was never unemployed. She was strictly and scrupulously honest, and could not bear that the payment of any debt should be delayed. When I received my quarterly salary, I usually placed it in her hands; and such was the skillfulness of her economy, that while she provided liberally for the daily wants of the family, a surplus was always forthcoming for purchase of the books which were necessary to enable me to discharge my official duties. She often suggested, that we should endeavour to save something for our children, so as to be of advantage to them when we were dead, and expressed her regret that my craving for books rendered this impossible. It

has happened, however, that, since her decease, and my retirement from public life, the sale of my library has realized as large a sum for them as it was ever likely that any saving of ours could have accumulated. But for her wise management we never could have given our children the education they have received, nor could I have secured that amount of reading which, to some extent, has supplied my want of early education.

As a Class-Leader and visiter of the sick, she was very useful in various Circuits where I was appointed to labour; and greatly did she rejoice in the religious prosperity of the Societies. To all tale-bearing, idle gossip, and curious prying into the affairs of other people, she had an instinctive aversion; carefully stood aloof from all evil speaking; and could not bear the companies where these vices were practised. She held communion with God in secret prayer, and took great delight in the public means of grace, particularly in attending the ministry of the Word; and, most of all, in hearing such sermons as were the result of patient thought, and were delivered with becoming earnestness and warmth. While listening to such discourses her attitude was an index to the feelings of her heart. She leaned forward, her eyes fixed upon the Preacher, her hands clasped, her two forefingers pressing each other; her head occasionally giving a nod of assent when an argument was completed, or an important sentiment advanced.

For many years her sufferings were great, not from acute pain, but from a feeling of exhaustion and of fainting; so that life was a burden, and she often prayed, with resignation, that the Lord would hasten His coming, and take her to Himself. She frequently expressed her persuasion that her end was near; yet nothing could surpass the calmness and placidity with which she spoke of her death, inquired respecting the place of her interment, and referred to her entrance into the disembodied state. She had known the Lord from early life; had walked in the light of His countenance for nearly sixty years; and had in herself the seal and witness of her adoption into the family of God. Her home, her treasure, and her heart were in

heaven, where she knew her Saviour was. When the time of her great change arrived, it was found that all her affairs were arranged with a reference to that solemn event; and she was quite ready to obey the call of her Lord. The papers relating to the family were all carefully classified and labelled, and all her accounts regularly adjusted. She betrayed not the slightest fear or alarm; but expressed to me her love to Christ, her trust in His unchanging faithfulness and grace; and added, that for many years she had been looking for His mercy to eternal life.

She was confined to her bed only for about three days, when she fell into what appeared to be a profound sleep, like that of a person in perfect health; and in that state she expired; so gently, that it was difficult to ascertain the exact moment of her departure. A slight contraction of her eyebrows was the only perceptible signal of her spirit's flight. When it was apparent that she had breathed her last, my two children and I knelt by the side of her bed, and, as well as we were able, fulfilled a request which she had often made, by rendering thanks to God for her happy release; yet while we were thankful on her account, they could not but feel that they had lost their mother; nor I, that I had lost my wife, and in her my dearest earthly friend.

Of her, as well as of Solomon's "virtuous woman," whose "price is above rubies," it might have been said, "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her." Sweet is the remembrance of her name and virtues.

Her remains rest in the new cemetery at Richmond; to which I have a melancholy pleasure in paying an occasional visit; "For precious is the spot where virtue sleeps;" and my request to my children is, that when it shall please God to take me to Himself, my body may be placed in the same grave. We were one in mind and heart, united by the most sacred of all earthly bonds, for nearly forty-four years; and my hope is, that by the infinite mercy of God we shall both rise together to the life eternal.

Words cannot express the full amount of the loss that I felt when she was no more. That loss I daily feel, and shall feel till I too shall go the way of all the earth. To some extent my daughter, could she have been with me, would have supplied her mother's place; but she was resident in Brussels, where she had to care for her own family. I sat down to my meals alone. In secret prayer, from the time of our marriage, I was accustomed daily to commend her to the tender mercies of Almighty God; but now I recollected and felt that she could no longer be benefited by any request that I could offer. She was the depositary of all my troubles and cares and joys; but now, when I returned home on the Sunday evening, after my pulpit labours, there was none to whom I could with equal freedom express my thankfulness for the comfort I had felt in the service of God, or my regrets under the consciousness of my defects. I felt as if I was riven in two; that one half of me was in the grave, and only the other half alive. Time, by the blessing of God, is the great healer of such sorrows; yet the loss of an affectionate and faithful wife is a sad reality.

My late wife belonged to a family several members of which were examples of Christian godliness, and died in the Lord. Her father, Mr. Thomas Hollinshead, was a tall venerable man, wearing a large white wig, and very taciturn in his habits. Though attached to the principles of the Baptists, he was a regular and devout attendant upon the Wesleyan ministry in Horncastle, where he lived. In the devotions of the closet he was regular and earnest. Such was the strength of his constitution, that when he was upwards of eighty years of age he had not lost a tooth, and walked as erect as a youth of nineteen. He had a fall upon the ice in the street; his hip-joint was dislocated; and he languished in great pain till he died, December 21st, 1810, at the advanced age of eighty-six years.

His wife was a pious member of the Methodist Society. They had three sons, and three daughters, all of whom have departed this life. One of the sons, Benjamin, entered into the army, fought under the Duke of Wellington in Spain, received

an honourable discharge at the end of the war, and returned home uninjured. The daughters all belonged to the Methodist Body. Jane, the eldest of them, died in the faith and hope of the Gospel, September 11th, 1818, aged thirty-five years. She was married to Mr. John Williams, of Horncastle, an upright man, and a useful Class-Leader in the Methodist Society. She left two children, a son and a daughter. The daughter is married to Mr. Watson, a Local Preacher in Horncastle. Their son, the Rev. Thomas Williams, is a member of the Australasian Conference, and was for many years a zealous and successful Missionary in Fiji. He is the author of an interesting volume on the manners and customs of the natives. The father of this excellent Minister died at Horncastle, February 29th, 1856, aged seventy-seven years.

Martha, the youngest daughter of Mr. and Mrs. Hollinshead, died in London, July 3rd, 1829, in the forty-fourth year of her age; having endured the wasting languor of a pulmonary consumption with Christian meekness and resignation. Her remains were interred in the burying-ground connected with the City-Road Chapel.

Mrs. Hollinshead, the mother of these Christian women, died in great peace, March 17th, 1826, aged seventy-three years.

My eldest brother William, who is also numbered among "the dead in Christ," was about the middle stature, strongly built, of great muscular power, and bore a striking resemblance to his father, both in his features and general form. His life was mostly spent in his native village, and in farming operations, in which he was acknowledged to excel, especially in the use of the scythe. When occasion served, and he desired to show his strength, he left his fellow-mowers far behind. He was a fine example of an English peasant; of whom it may be said,

" Remote from towns he ran his godly race,
Nor e'er had changed, nor wished to change, his place."

When he was about twenty years of age he obtained the salvation of God, and held fast the beginning of his confidence steadfast unto the end of his life. During these sixty years he was an

approved member of the Methodist Society, and long a useful Class-Leader. He was strictly upright, a worthy son of worthy parents; firm and unwavering in his attachment to the tenets and economy of Wesleyan-Methodism; taking a lively interest in the progress of its Missions, and its prosperity at home; being a diligent reader on these subjects, and therefore well-informed concerning them. Modesty and humility were prominent traits in his character. He was peaceful in his temper and conduct, a constant attendant upon the means of grace; lived in habits of devotion; took a leading part in prayer-meetings; and often expressed himself in these services with uncommon ardour, comprehensiveness, importunity, and power. His wife, who was a godly woman, and a helpmate for him, died several years before him; and his children being all settled, he spent the latter years of his life in comparative solitude. His sight also failed him, so that he read with difficulty. This to him was a sore trial; for he was a diligent reader, and had always delighted in the perusal of a good book. Yet he retained his wonted cheerfulness, knowing in whom he had believed, and being happy in the enjoyment of the favour of God. A friend who was accustomed to visit him in his cottage, and read to him, often found him upon his knees, in converse with the Lord his Maker.

When he had attained to the age of fourscore years, his strength failed; his appetite departed, and his flesh wasted away; so that the man of ample size became shrivelled and diminutive. He had no disease, and no pain; but nature was exhausted; and he felt that death was hastening on.

In this state, expecting a speedy entrance into the presence of God, he observed that the doctrine of salvation through the mediation of Christ acquired in his estimation a special interest and value. It seemed to present itself to his mind even in a new aspect, and to be indeed "worthy of all acceptance." Oftener than once he repeated with deep feeling the well-known lines:—

"I the chief of sinners am,
But Jesus died for me."

Frequently did he express his willingness to die, his confidence in Christ as his Saviour, and his well-grounded hope of eternal life through the sacrifice of the Cross. His feeling of unworthiness before God was very deep, and he claimed no higher character than that of a sinner saved by grace.

I saw him a year or two before he died, when we went together to the church-yard, where rest the remains of many that were dear to us both. He then pointed out to me the place which he had selected for his own interment, by the side of his wife's grave, and close by the grave of our honoured parents. There they all now rest, and form what Halyburton calls, "a knot of bonny dust," destined to rise glorious and immortal.

I requested the Rev. James Findlay, the Superintendent of the Pocklington Circuit, to give me some account of his latest interviews with my brother; and from him I received the following particulars:—"I loved to look upon him, as he sat in his old arm-chair, or in his accustomed place in the little chapel, as a fine specimen of what, through the Divine blessing, Methodist preaching can effect. He was very graciously *let down* to his final rest, with scarcely any pain, and no particular form of disease, but a gradual weakening and decay of the whole physical man. He expressed to me, three or four months before death, his belief that his increasing infirmities and weakness were the beginning of the end: and he added, in his quiet and deliberate way, 'I think I would rather it should be so; for to die would be gain. Blessed be God, I have a good hope through grace.' On a later occasion, he spoke with unaffected humility of his shortcomings and unworthiness; adding, that he now saw these matters in a somewhat new light, which made the mediation of Christ increasingly precious. With a burst of feeling, which made the tears course down his cheeks, he exclaimed, 'I thank God, it is not through works of righteousness that I have done, but of His mercy that He saves me by the washing of regeneration and renewing of the Holy Ghost.'

"I think it was on the last occasion that I found him sitting in his chair by the fire-side, when he remarked, 'I was thinking, just before you came in, that I should feel at the last much as my poor father did when he was dying. We were

standing by his bed-side, when, opening his eyes, and looking steadfastly at us, he said, "Now, when you see that the breath is gone out of my body, you must go down upon your knees, and give thanks to God." I think that will be my wish, whether I am able to express it or not: for you see I have had a long life, crowned with mercy and goodness; but now life is becoming a burden, and I could only live to be a burden to others; while I have a good hope through grace. If it please the Lord, I would rather die than live.'

"I happened to be at Sancton on a Sabbath evening only a day or two before his death. On going into his cottage, I found his son William had come, and that his end was hourly expected. It seemed to be with him just as he had expected. He was laid upon his bed, and really looked younger, and his cheeks had more colour than they had presented for many months before. He was unable to speak, but evidently understood what was said to him, and appeared to have little or no pain. I asked him whether he had now, at the end, 'the full assurance of hope;' and the visible emotion which passed over his countenance, and the pressure of the hand, told me that his end was peace.

"I have referred to his character and end in almost every place at which I have since preached in the Circuit.

"Sancton has long been, and is now, a notable example of the value and blessing of the Methodist form of Christianity; and not the least worthy among its worthies was our late venerable Leader and father in Christ, William Jackson."

He died June 28th, 1860, in the eightieth year of his age.

Among the members of my father's family who "rest from their labours," and whose "works follow them," I must now rank my brother Samuel, who ended his honourable and useful life, August 4th, 1861, in the seventy-sixth year of his age, and fifty-fifth of his ministry.

In many respects he was a remarkable man. He was the tallest member of our family, and, intellectually considered, the ablest. His complexion was dark; his eyebrows prominent and shaggy. A rich vein of humour played upon his countenance; but it was kept under due restraint, so as never to

give unnecessary pain to either man, woman, or child. His exterior seemed to indicate roughness ; but he was singularly gentle, mild, and even tender-hearted, except when he saw the principles of morality and religion violated ; and then he could utter rebukes which were sure to be remembered. A more thoroughly upright man I never knew. In mental power he was perhaps not superior to his father ; but he possessed means and opportunities of acquiring and applying knowledge, such as his father never enjoyed.

He was deeply convinced of sin, clearly justified through faith in Christ, effectually changed in his temper and practice by the regenerating power of the Holy Spirit, in his early days, and presented to the end of his life a fine example of steady perseverance in the ways of God. There was nothing mystical and cloudy in his religious experience ; after his conversion his conduct at once became blameless, presenting an undeviating course of devotion, of evangelical obedience, and of pious zeal. Early called into the Wesleyan ministry, he gave himself to its duties, devoting his life to the prayerful study of the Bible, and to the preparation of original sermons ; so that his pulpit labours preserved an undecaying freshness and variety ; being admirably adapted to command attention, to awaken the conscience, to encourage, to instruct, to edify : in one word, to advance the interests of spiritual religion, and of universal righteousness. His sermons were eminently his own ; the fruit of his careful study of the Word of God, often ingenious and original in their cast of thought ; yet never fanciful, but invariably weighty and practical.

His prayers in the pulpit, as well as on all other occasions, were as remarkable as his sermons ; being comprehensive, endlessly diversified, yet always evangelical in their character, and devout in their spirit. Few men have ever more successfully cultivated the gift of prayer, or entered more fully into the spirit of that great duty. It was manifest that he was a man of prayer, and had power with God.

Though constitutionally modest, taciturn, and retiring, he possessed in a high degree the confidence of his brethren in the ministry, and was therefore placed by them in offices which in-

volved responsibilities of the most momentous kind; and he never disappointed their hopes. As the Superintendent of a Circuit, the Chairman of a District, the Governor and Chaplain of the Theological Institution, and the President of the Conference, he fulfilled his trust, so as not only to afford satisfaction, and to command respect, but to excite admiration and gratitude.

When the Connexion was annoyed by disorderly men, who attempted by public clamour and agitation to subvert the essential principles of its economy, he remained faithful to his ordination-vows, rendered efficient aid in resisting the tide of innovation, and nobly maintained the good deposit which John Wesley had confided to his sons in the Gospel; and he lived to be a thankful witness of the peaceful fruit of his firmness and fidelity. The agitators felt him to be a formidable antagonist, as their writhings and outcries abundantly testified.

The zeal and tenacity with which he laboured, through a long series of years, to promote the religious and moral benefit of the children and youth of Methodism were equally honourable to himself and advantageous to the Connexion. He was the first man, since the death of Mr. Wesley, that called upon the Methodist body to establish day-schools in connexion with their principal places of worship; and to his exertions, more than those of any other person, is to be attributed the origin of the system of public education which is now carried on in Methodism. He was equally zealous for the improvement of the numerous Sunday-schools of the Connexion; which he effected by introducing into them the Lesson-system; in consequence of which an immense amount of Scriptural knowledge has been imparted to thousands and tens of thousands of children belonging to the labouring-classes. For he justly regarded the baptized children of Christian parents as included in the pastoral charge of Christ's Ministers, who will be answerable for them, in the last day, to "the great Shepherd of the sheep," as well as for the adult persons who are committed to their care. On this subject his convictions were deep and solemn; and he left no means untried to produce in his brethren the same feeling, and to stimulate them to corresponding efforts. These objects he pursued with untiring

energy ; and his comparative want of success, so far from producing discouragement, served only to give increased intensity to his zeal, and strength to his exertions. His anxieties for the children and youth of Methodism became more and more tender, yearning, and effective, till he breathed his last. The truth is, that having for years used the pulpit, the platform, and the press for the purpose of promoting the spiritual interests of Methodist children, he thought of them in death, and may be said to have expired in the utterance of prayers for their salvation.

In all the relations of domestic and social life, as a husband, a father, a colleague in the ministry, his conduct was exemplary, worthy of his intelligence, and of the goodness of his heart.

It is possible that some persons who did not know my late brother, may think that this brief sketch is to be regarded as the dictate of fraternal affection, rather than as a truthful record ; I will therefore confirm it by the testimony of competent witnesses, who will also supply its defects. In the address which he delivered at the funeral, Dr. Hannah said :—

“As a Christian man he was an example of godliness and charity, worthy of emulation : and it is most pleasing to think of his life, as it was carried on from stage to stage, and shining brighter and yet brighter to the end. In the moral character of our departed friend, we are struck with his uprightness, which was always so apparent. I have looked upon him as the impersonation of integrity. He despised all that was little and mean, of which he seemed himself to be incapable. The law of God, in all its claims, was his rule of action. In him was combined all that is yearning and tender in charity, with all that is firm in truth. His Christian character never needed an excuse. His was eminently a useful course. When we think of him as a Christian Minister, what reason have we to glorify God in him ! His trumpet gave no uncertain sound. It was the Jubilee trumpet of the Gospel, that proclaims liberty to the captives. His preaching was highly evangelical. It was able in thought, able in expression, and often most powerfully persuasive in its motives and exhortations.”.....“He was

one of the firm men of our Body. He knew how to maintain right principles in the right spirit. His charity was the more warm because it was sustained by truth; and truth in him was the more firm because it was mixed with charity."

The conductors of the *London Quarterly Review*, in their notice of his volume of Sermons, say,—“He was one of the men at whose grave-sides Churches wake up to the consciousness that they are no longer themselves. A stranger might have thought Mr. Jackson’s aspect stern, and his bearing hard and rugged. He had, in fact, the gentleness of a child, joined with sensibilities as exquisite as those of a woman. He was shy, reserved, and taciturn; but he was removed to the uttermost from self-absorption, moodiness, and misanthropy. He did not affect to be learned, or brilliantly endowed; yet his powers of mind were robust and well-knit above most men’s, and he cultivated them with eminent conscientiousness, and, as these Sermons and his other writings, both didactic and polemical, testify, with ample success. A sparkle of rich humour played perpetually over the depths of his thought and feeling; and, if occasion required, he could wield a satire which was the dread of all who either felt or witnessed its power. Slow in forming his judgments, but resolute in adhering to them; of marvellous perseverance and iron will; with a soul in which selfishness had no place, and which yearned with a consuming earnestness to do good to others, he lived a life of personal sanctity and ministerial laboriousness.”.....“We need add little respecting the Sermons. They reflect alike the moral and the intellectual excellencies of Mr. Jackson’s character. Of flippancy, glitter, affectation, there is never the faintest trace. They are the product of a mind that never did its work by proxy, and that scorned as much as it feared to resort to rhetorical manœuvres for securing holy ends. Plain in language, masculine in sentiment, abounding in simple but forcible illustration, mighty in their practical appeals, imbued throughout with the spirit of a profound and fervent reverence, they belong to a noble type of preaching, and should be read by all young Ministers who aspire to the proper dignity of their office as ambassadors for Christ.”

The following sketch, which was drawn up by the Rev. Isaac Keeling, was adopted by the Conference, and inserted in its published Minutes:—"The most obvious quality of his mind was vigour; of his character, earnest integrity. His sermons were richly evangelical, weighty, and powerful. His discretion in difficult circumstances was exercised in conjunction with high moral courage; and, when need so required, with serious argument, with keenness of wit, and with forcible appeals to the principles and feelings of godly men. When firmly maintaining, in debate, the views at which he had thoughtfully and conscientiously arrived, an occasional faltering in his tones indicated that the tenderness of his nature was strongly moved on having to differ from esteemed brethren. He was an example of manly and Christian virtues. Those who knew him but slightly, or merely as hearers in our congregations, must naturally have regarded him with sincere respect; while those who were in a position to observe him more nearly were aware that for him to be intimately known was to be loved as well as venerated."

I felt it an honour to call Samuel Jackson my brother; and since his death have been sensible of a blank, which no other man in this world can ever fill. In him I had an entire confidence, and could tell him all that was in my heart.

On the 23rd of October, 1865, my sister, Ann Bainbridge, died in the Lord. She was made a partaker of God's pardoning mercy and regenerating grace in the revival of religion which took place in the year 1818, of which I have already given an account, when other members of our family were also made happy in God. She was then about twenty-three years of age. Her conversion was strongly marked, being attended by penitential sorrow deep and agonizing, and followed by spiritual enjoyments rich and abiding, and by conduct holy and upright. To the end of her life, in intercourse with her religious friends, she often referred with deep emotion to this solemn and momentous event. From this time she was an example of Christian simplicity, retaining her confidence in Christ as her Saviour, treading in His footsteps, and adorning His doctrine.

Such was her general character for the long space of nearly fifty years.

The trials to which she was subjected were numerous, and often severe ; but the grace of her Saviour was sufficient for her, and brought her through with unimpaired faith and purity. She maintained a reverent affection for her father and mother while they lived, and cherished the same feeling for their memory when they were no more, and never dishonoured their name by any inconsistency in her Christian profession. After their example, she preserved an undeviating attachment to the Wesleyan Body till her spirit returned to God.

She was thrice married, and thrice a widow. When her first husband died she was comparatively young, and had to provide for two little children. In this sad emergency she held fast her confidence in God, and applied herself with all diligence to secure an honest subsistence for herself and her fatherless offspring. She learned the business of bread-baking, in which her residence in Hull promised a fair prospect of success. Some charitable ladies belonging to the Established Church, who took a kind interest in her welfare, urged her to bake hot rolls on the Sabbath, for the accommodation of such families as desired to enjoy that luxury, promising her their recommendation and support ; but this suggestion, she told them, she never could adopt, whatever prospect of gain it might seem to offer. The day of the Lord she never would violate, nor encourage the violation of it in others. She thanked the ladies for their sympathy, telling them that as a widow she appreciated their kindness ; but from the habit of sanctifying the Sabbath, in which she had been trained by her parents, she never would depart. Of this resolution she had no cause at any time to repent ; for to the end of her life her wants, and those of her children, were supplied by a bountiful Providence. She honoured God by faith in His promises, and by obedience to His law ; and He supplied all her necessities.

Her last illness was long and tedious, but not connected with severe suffering. While her strength gradually decayed, her resignation and holy cheerfulness were never interrupted. She had no inordinate attachments of an earthly kind to court her

stay ; no guilty gloom rested upon her spirit ; she had walked in the light of God's countenance for nearly half a century, serving Him with humility and pious fervour ; and now she felt that her treasure and her home were in heaven, whither her parents and many of her family and friends were gone. Days and weeks and months of declining health she spent in prayer, in singing and repeating appropriate verses of hymns, conversing about her Saviour, about her old companions in heaven whom she expected soon to see, and about the joys of that bright world. In this peaceful and happy frame of mind she passed through her affliction, and then yielded up her spirit into the hands of her Saviour. Thus lived and died one of the most truthful, honest, simple-minded, and godly women I ever knew. Her children survive her, and call her blessed ; and the other members of her family think of her, and of her unpretending virtues, with unmingled pleasure. She passed her days in what is called humble life, but was rich in every Christian grace.

With respect to the character and end of these loved relations I would say,

" All was gentle death :
One after one, with intervals of peace,
A happy consummation ! "

I cannot close these biographical notices without expressing the grateful sense I entertain of the goodness and mercy of God in raising up the Wesleys to institute the system of itinerant preaching, by means of which the Gospel in its truth and power has been carried into obscure villages, as well as into populous towns and cities, and immense multitudes of people belonging to the labouring classes have been instructed, converted, united together in Christian fellowship, and thus conducted to heaven. But for Methodist preaching, what would have been the character and condition of the various members of my own family, whose conduct and end I have attempted to describe ? The probability is, that they would have been practical heathens in a professedly Christian land, and have died without hope. What Wesleyan-Methodism has done for my own family is only a specimen of what it has done for ten thou-

sand other families at home and abroad. May the men who shall still be entrusted with the administration of it prove faithful, as the men of former generations have been ; carrying the Gospel of Christ into obscure and neglected villages and hamlets, submitting to mean fare and the very humblest accommodations, if they may but bring lost sinners to God ! Little did that blessed man, George Holder, think, when, on his fast-day, he opened his commission in the thatched cottage of old Thomas Wallis, of the benefits which would result from the work so humble in its origin ; and of the number of people who through eternity will glorify God in him for that labour of love.

CHAPTER XXI.

REVISION AND TRANSCRIPTION OF THEOLOGICAL LECTURES—TREATISE ON THE DUTIES OF CHRISTIANITY (1857)—DEATH OF DR. BUNTING: THE PREACHER; THE DEBATER; HIS POWER IN PRAYER; INFLUENCE IN METHODISM; ZEAL IN BEHALF OF NEGRO EMANCIPATION; VIEWS ON THE ADMISSION OF ROMAN CATHOLICS INTO PARLIAMENT (1829); WHY SOMETIMES BITTERLY ASSAILED—THOMAS FARMER, ESQ.: AN EXAMPLE OF SANCTIFIED PROSPERITY; MRS. AND MISS FARMER—FAILURE OF HEALTH, AND RETIREMENT FROM OFFICIAL DUTIES—RESIDENCE IN LONDON—EMPLOYMENT IN OLD AGE—REPLY TO BISHOP FITZGERALD'S CONTRIBUTION TO "AIDS TO FAITH"—TREATISE ON THE PROVIDENCE OF GOD (1862)—LIFE OF GOODWIN REVISED AND ENLARGED (1872)—BREAKFAST-MEETING AND ADDRESS AT MANCHESTER.

WHEN my second Presidency ended, and the honours, toils, and anxieties connected with that office were transferred to my friend Dr. Beecham, I returned to my quiet course of life at Richmond with a feeling of satisfaction and thankfulness which no words can express. I resumed my studies with renewed zest, and applied myself to the duties of the Lecture-room with a resolution stronger than ever, to do every thing in my power to aid the young men in their studies, and to assist in raising up a zealous, intelligent, and efficient ministry in the Connexion.

I had long been accustomed to review my Lectures; to strengthen the argument on different topics; to make such additions as seemed requisite to render them more complete both in respect of matter and expression; and I now resolved to transcribe the whole of what was strictly theological, comprising the doctrines, duties, and institutions of Christianity; so that if a part or the whole of them should ever be deemed worthy of publication, they might be available for that purpose. The Lectures on the evidences of natural and revealed religion I did not transcribe, thinking that works on these subjects are already numerous, and easily accessible; but that a condensed view of dogmatic, polemical, and practical theology, such as I

had been accustomed to deliver, might be useful to young men employed in the Wesleyan ministry, and especially to the great and increasing body of faithful and justly-esteemed labourers, the Local Preachers. As I proceeded in the task of transcription, it occurred to me that the Lectures on the duties of Christianity, divested of their scholastic form, and adapted to general use, might with propriety and advantage be published as a distinct work. This project was carried into effect in the year 1857. The sale of the volume has not been rapid, (for it is in human nature to prefer privilege to duty,) yet it has been remunerating; and the book I trust has been useful; for even the best of men need, amidst the turmoil of active life, to be reminded of their religious and moral obligations; so that they may habitually exercise themselves unto godliness, preserve a conscience void of offence both towards God and men, and not be ashamed before Christ at His appearing. A second edition of the volume has been called for, and is now in circulation.

On the 16th of June, 1858, Dr. Bunting died, in the eightieth year of his age, and the fifty-ninth of his ministry. In respect of public influence and of administrative talent, he surpassed all Mr. Wesley's sons in the Gospel, and was second only to Mr. Wesley himself. At the request of his family I preached his funeral sermon in the City-Road chapel, London, in the forenoon of Friday, July 9th, and in compliance with the wishes of friends delivered it in Manchester on the following Tuesday, and at Leeds on Thursday, the 15th. The discourse was afterwards printed. I did the best I could within the narrow limits assigned me to do something like justice to the memory of this great and good man; but to give a complete view of his character, labours, and usefulness, would require an ample volume. It is a matter of deep regret that his biography remains still incomplete. But surely it will not thus continue. Respect for his reputation and for the public good requires that an authentic record of his life and doings should be given to the Church and the world.

For many years he took his place among the most popular and effective preachers of the age. His style was pronounced by Robert Hall "a limpid stream of classic elegance." In the

pulpit he was "full of matter;" his sermons were crowded with just and important thoughts, logically arranged, and expressed in language, which for its clearness and precision gratified the educated part of his hearers, and was understood by all. Like Mr. Benson, whom he greatly admired, he was specially powerful and searching in the application of his discourses, anxious to save himself and them that heard him, and to be "free from the blood of all men." His mental habit was that of analysis, so that he viewed every subject in its details. Yet great as he was in the pulpit, he was still greater in debate. In the consideration of difficult subjects in the Conference he had no equal. Neither Mr. Bradburn, nor Mr. Benson, nor Dr. Clarke, nor Mr. Watson, could there be compared with him. Often have we seen him, after a long and earnest discussion, and after every thing that could be said concerning the question at issue had been advanced by the different speakers, undertake a complete analysis of what had been said, divest it of all extraneous matter, weigh the arguments that had been adduced on both sides, so as to secure an almost unanimous decision, men not unfrequently giving their votes in opposition to the speeches which they had just delivered: such were the acuteness and the power of his intellect, and the clearness and force with which he expressed his views.

For few things was he more remarkable than for the gift of prayer, which beautifully corresponded with his preaching ability. He greatly admired the Liturgy of the Church of England, and advocated the use of it in the Methodist chapels in the morning of the Lord's day; and yet no man stood in less need of it than himself. His prayers in the pulpit, before the sermon, were distinguished by their variety, comprehensiveness, and adaptation to passing events; and after the sermon they embodied the principal subjects that he had been discoursing upon, with a direct application to the people who were present. In both cases they were eminently calculated to convey instruction, and to fan the flame of devotional feeling. On special occasions he was not unfrequently drawn out into such a strain of earnestness and pleading importunity as we

have seldom witnessed in any other man. He seemed as if he could not conclude his petitions, and must die unless he received an immediate answer. In such cases he evidently prayed under a power more than human, wrestling in strength divine.

No man better understood the true genius of Wesleyan-Methodism than Dr. Bunting; and no man has done so much to adapt its institutions and agencies to the existing state of things after the death of its Founder. Its missions, its system of finance, its arrangements with respect to the building and pecuniary relief of chapels, and its educational plans, all bear the indelible impress of his sagacity. In spirit and in the comprehensiveness of his views, he belonged to the Church catholic; but he was eminently and especially a man of Methodism, and, though not infallible, a man whom Methodism delights to call her own.

He was a man of singular energy of character; and as he took a lively interest in such political affairs as have a direct bearing upon religion and morals, his influence was great, and was often put forth in a beneficial manner. When some philanthropic Members of Parliament began to agitate the question of Negro Emancipation, he at once took part in the movement, introduced the subject into the *Methodist Magazine*, with the editorship of which he was then entrusted, and never relaxed in his zeal to put an end to that system of injustice and oppression till every slave in the British Empire was declared to be free. When he first called upon the Methodists to espouse the cause of Emancipation, considering the formidable power of the slave-holders and the abject condition of the Negroes, there was reason to apprehend that increased difficulties would be thrown in the way of the Missions in the West Indies; but whatever evils might ensue, when the passions of interested parties were excited, he persevered with a strength of purpose which nothing could move, feeling that slavery was a sin, freedom one of the most sacred rights of our common humanity, and that the bondage of man to man must soon or late come to an end. In this he judged correctly, and was nobly supported by his Methodist brethren. But he led the way.

On another great question of national interest he entertained

strong and decisive views, in which I confess I could never agree with him ; yet if he erred, he erred with many wise and excellent men, whose religion and patriotism were unquestionable. He thought that Roman Catholics should be admitted into the British Parliament, and therefore expressed himself in favour of the measure for their admission which, in the year 1828, the Government were seeking to carry, after many years of agitation and resistance. He did not satisfy himself with the mere expression of his personal opinion on the subject, but being at that time the President of the Conference, he used the influence with which that office invested him to prevent the Connexion generally from declaring an opposite judgment by petitions to Parliament. Dr. Adam Clarke, Mr. Thomas Allan, and several other ministers and laymen, deemed the measure fraught with permanent mischief of the worst kind, and were anxious to express their sentiments in the most emphatic manner ; and hence a meeting of the Committee appointed to guard the privileges of the Connexion was convened in the vestry of the City-Road chapel, to consider the propriety of calling upon the Societies and congregations throughout the kingdom to send petitions to the Parliament, so as to prevent what was regarded as an impending calamity. Dr. Bunting, who was then stationed in Manchester, received intelligence of this meeting, and in the midst of its deliberations unexpectedly appeared, asking for what purpose the Committee had been called together. On being informed, he said the Committee had no authority to meet for any such purpose ; and that, if it should pass any resolution in opposition to the Catholic claims, or propose to send any petition to Parliament against the Bill which was then pending, he would inform the Government that the Committee was acting without authority, and would enter his protest against its proceedings in the public papers. The consequence was, that the meeting broke up, its members deprecating a public dispute between the President of the Conference, and one of its most important Committees. Those Methodists who were on principle opposed to the measure affixed their names to petitions drawn up by Christians of other denominations ; and the Methodist voice,

as such, was not heard at this momentous crisis, when the British Legislature was divested of its purely Protestant character, and the adherents of the most hideous tyranny that ever existed were admitted as the makers of laws for free men.

The question which then occupied the public mind was not a question of religious freedom. It was not denied that the members of the Papal community, being personally accountable to God, should be at liberty to worship Him in the manner which their own consciences deem the most acceptable to Him ; but whether men belonging to a Church which claims absolute dominion over the understandings and consciences of all mankind,—a Church which has shed rivers of innocent blood in the support of that claim,—a Church which has never disavowed that claim, nor expressed regret for the horrible cruelties it has perpetrated,—a Church which it may be therefore fairly assumed is watching for an opportunity to assert its claim, by a repetition of its former deeds ;—whether the members of such a Church should be invested with the power of making laws for a people who regard liberty of conscience as their best and most cherished right. That Dr. Bunting had a right to his opinion on this occasion, no one will deny ; but that he had a right to control the action of his brethren in the manner now stated, I for one was never convinced. If the Committee of Privileges was not appointed by the Conference to petition Parliament against the admission of Roman Catholics to legislative power ; did the Conference, on the other hand, appoint him to issue what was, in fact, a prohibition ; and to hinder the Societies and congregations generally from publicly expressing their conscientious judgment on a question which affected the dearest interests of the nation, and that in perpetuity ?

The admission of Roman Catholics into the British Parliament was the beginning of a series of concessions to the Papal power, the number and tendency of which no Englishman who sincerely believes the Bible can contemplate without alarm. One concession is but the prelude to another ; and the men who make the concessions appear never to ponder the inquiry, “What will ye do in the end thereof?” If the Bible is an

inspired book, the Papal power is doomed to destruction ; and a fearful amount of misery awaits its advocates and supporters. Shall Great Britain ever again become “ the seat of the beast,” in consequence of supineness and the false liberalism of men who profess to know the truth ? Bishop Hall deprecated the thought when he wrote and published his memorable tractate entitled, “ No Peace with Rome.” Every Government in Europe has felt the necessity of resisting the encroachments of that subtle, intolerant, and ever-grasping power ; and shall Protestant England submit to be its dupe ?

It has been already intimated that Dr. Bunting was the special object of hostility with the men of “ Fly Sheet ” notoriety, so that neither Dr. Newton nor Dr. Beecham would have been reproached and contemned as they were, had they not been his friends and supporters. Considering the value of his services to the Connexion, the question naturally arises, Why such a feeling of hostility towards him was indulged by men who stood to him in the relation of brethren ? Why should they be his bitter adversaries ? The question admits of a threefold answer.

1. His greatness rendered him an object of envy. His singular tact in matters of business, his administrative talent, his eloquence, and his consequent influence, raised him far above the generality of his brethren ; and some there were who could not bear to see him occupying an eminence to which they could never hope to attain.

2. Some there were who desired offices of honour and responsibility, to which they had reason to believe they might attain if he would only lend them his powerful aid, but without it they had no hope of success in these aspirations. He had not so favourable an opinion of them as they had of themselves, and hence their hostility ; just as the two Hampsons, father and son, were offended because Mr. Wesley refused to insert their names in the “ Deed of Declaration,” and therefore cherished towards him a feeling of bitter resentment, which led to their separation from him, and from the itinerant ministry.

3. It cannot be denied, that in the ardour of debate the

Doctor did not invariably preserve that “ meekness of wisdom ” which characterized his general intercourse with his brethren. He did occasionally give point to an argument by a sarcasm which inflicted a wound ; the men in silence brooding over what they considered as a wrong, instead of making an instant appeal to his generosity or to his sense of justice, from which they would have received an immediate apology.

If it be inquired, why the men who were so hostile to him employed anonymous writing instead of meeting him face to face in District-Meetings, and in the Conference, the answer is, They did not dare thus to meet him. In the use of a clandestine press they could gratify their feeling of hostility by insinuations, hard names, and indefinite charges ; but they knew that they had no facts to allege which could bear the test of a strict analysis ; and therefore chose to lie in ambush, and fire at him from behind a wall. Yet, after all, they have inflicted no permanent injury upon his honest fame. Those who assailed him with such bitterness have paid the penalty of their misconduct ; they have, doubtless, had their seasons of remorse ; and, we may fairly hope, have obtained the forgiving mercy of God, as they certainly had the forgiveness and the prayers of the very able and good man whom they vainly sought to ruin.

On the 11th of May, 1861, the Methodist Connexion lost another of its pillars and ornaments in the death of Thomas Farmer, Esq. In early life he became a subject of the converting grace of the Holy Spirit, joined the Methodist Society at Lambeth, and to the end of his life maintained an undeviating attachment to the people of his choice. He was the most striking example I have known of sanctified prosperity. To his concerns as a man of business he was diligently attentive, and no less so to the duties of religion, and to the cultivation of personal godliness. His property increased with rapidity ; yet it does not appear that he ever encroached upon the sanctity of the Sabbath, neglected any of the public means of grace, absented himself from the weekly meeting of his class, or declined in spirituality of mind. As his wealth accumulated, his liberality increased, till it assumed a

princely character, and he became one of the most distinguished philanthropists of the age. His charities were not confined to one or two favourite objects, but were endlessly diversified. They were not adapted to secure for their author monumental fame in perpetuity : it was enough that they were known to God. They had respect to the relief of the poor, the erection of places of worship, the extension of Christian education, the spread of the Gospel in heathen lands, the circulation of the Holy Scriptures, and the promotion of Christian union among Protestant communities.

Many persons will contribute sums of money for objects of this kind, but will not give their time to the meetings of committees which are entrusted with the application of public moneys. Not so Mr. Farmer, who gave his time, valuable as it was, as freely as he gave his money, to the cause of religion and benevolence. As a member of the various Committees of Methodism, as well as of the Committee of the British and Foreign Bible Society, his counsel was invaluable ; for he was a man of sound practical judgment, and of large experience. Though his liberality commanded general admiration, and every one was ready to pay a respectful deference to his wishes ; yet we never saw him assume an air of authority in the application of public funds, however largely he might have contributed to their amount ; for his spirit was as peaceful as it was benevolent, and he readily submitted to the judgment of his brethren, so as cordially to co-operate with them in every project that was likely to advance the cause of religion and humanity. Like his friend, Dr. Bunting, he was a genuine Methodist, and therefore a catholic Christian.

I visited him repeatedly during his last illness, and a death-bed scene more tranquil, calm, and joyous, I never witnessed either in young or old, rich or poor. “ Mark the perfect man, and behold the upright ; for the end of that man is peace.”

When the noble givings of this generous Christian are remembered, as they often will be, Mrs. Farmer and her children ought not to be forgotten ; for they must have been consenting parties to his munificent charities, having a common interest in his property. Their example has had a salutary influence

upon others ; and Methodist contributions are at present more liberal than they ever were at any former period. Mrs. Farmer followed her godly husband to the land of the blessed, March 19th, 1868, aged seventy-one years. She was the daughter of Samuel Stocks, Esq., of Wakefield, by his first wife, and was worthy of her parentage. I knew her in early life, when she was an example of youthful piety ; and when she attained to womanhood, and entered into the marriage relation, I admired her as a noble Christian lady, frank, generous, hospitable, and, like her father and her husband, ready for every good work. I saw her during her last illness, which was of several months' continuance, and found her, when in a state of great bodily weakness, strong in faith, and full of heavenly consolation. In a tone of her wonted cheerfulness she expressed her gratitude to God for perfect freedom of access to Him through the sacrifice and intercession of Christ. She was a useful Class-Leader, and an ornament to the Methodist Society. I attended her funeral, and with tears saw her remains placed beside those of her husband in the family vault in the Highgate cemetery.

The eldest daughter of Mr. and Mrs. Farmer, like the other members of their well-ordered family, was a fine example of Christian piety, zeal, and liberality. She not only gave her heart to God in early life, but employed her money, her time, and personal labour in the advancement of religion both at home and abroad. She was the writer of an interesting volume on the Wesleyan Missions in the Tonga Islands, and of the biography of Zephaniah Job, a Methodist Preacher, remarkable for his zeal and usefulness. This estimable lady died in the Lord, somewhat unexpectedly, before her mother, deeply lamented by many whom she had befriended, and by others who admired the many excellencies of her character.

In the winter of 1860-1 my health seriously failed, so as to produce an apprehension that the time was near at hand when my public services must cease, and that life itself must soon end. For several years I had been subject to alarming attacks of spasm in the stomach, attended by agonizing pain ; and they now became more than usually severe, being also attended by a loss of strength, and at length by the jaundice. In these

circumstances I gave notice to the Committee of the Theological Institution, that I must retire at the ensuing Conference, and reminded them that no time ought to be lost in nominating a successor, who would require the intervening months to prepare for his onerous duties. Their choice fell upon my esteemed friend the Rev. John Lomas, to whom I felt that I could with entire confidence resign my charge ; his piety, scholarship, and Christian orthodoxy eminently qualifying him for its duties.

In the meanwhile, my disease yielded to medicine, so that my health was restored ; but my strength did not return ; and considering my advanced age, I could not hope ever to be strong again. I therefore deemed it right to abide by the choice I had made, and requested the Conference to allow me to retire, and be placed upon the list of Supernumeraries. I had served the Connexion fifty-seven years ; twenty, in the work of a Travelling Preacher ; eighteen years as Editor ; and nineteen as Theological Tutor. My hearing and physical strength were both impaired ; I had attained to my seventy-eighth year ; death therefore could not be far distant. If it should please God to spare me a little longer, I wished to have a season of comparative retirement at the close of a busy life, that I might review the past, anticipate the future, and for a time

“ Walk thoughtful on the silent, solemn shore
Of that vast ocean I must sail so soon.”

The Conference yielded to my request, and adopted a resolution on the occasion, which I could not myself endorse ; but which I gratefully accepted as an expression of confidence and good-will concerning an old fellow-labourer, who claimed no higher merit than that of having honestly intended, through a long life, to serve the good cause of Christianity in its Methodistical form. The resolution was printed in the “ Minutes ” of 1861. Any undue elation of mind which the adoption and publication of it might have produced in me, was effectually checked by the recollection of another tribunal before which I knew that I must soon appear ; by which cognizance will be taken of things which the wisest of men cannot at present know, and to which even the rules of Methodism do not apply. “ He

that judgeth me is the Lord ;” “ to whom all hearts are open, all desires known, and from whom no secrets are hid.” To me this was the most solemn Conference I ever attended ; my own retirement from public service, the unexpected decease of my brother Samuel, which took place at the same time, suggested thoughts of approaching death and judgment which prompted me to prayer, and to the formation of holy purposes. I felt that it was high time to awake out of sleep ; and that, whatever had been my habits in days that were past, there was no further room for negligence or apathy.

The Conference at length finished its business ; the journal of its proceedings was signed ; and the preachers, with their accustomed frankness and affection, took leave of each other, and went forth in all directions to fulfil the work assigned them ; while I, for the first time in the long space of fifty-seven years, had no official appointment to any kind of service, but was left at liberty to choose my place of residence, and employ my time as my own conscience might dictate. I cannot say that on resigning my post of duty in connexion with the Conference, I did not

“ Cast one longing, lingering look behind ; ”

for who can retire from strict official intercourse with such a pious, honest, open-hearted, and affectionate body of men as I have always found the Methodist preachers to be, but with emotion relieved by tears ? Yet I felt that thankfulness was still a duty, and that discontent would be a sin. I did not “ retire to hunger and philosophy,” as Dr. Johnson says Milton did when he was deprived of the office to which Cromwell had appointed him ; for by the kindness of my brethren my temporal necessities were supplied ; and religious consolation I hoped to enjoy as a continual feast to the end of life. I therefore left the Newcastle Conference with feelings chastened by the death of a beloved brother, whose remains I had just followed to the grave ; but otherwise thankful for the past, and full of hope as to the future.

When Mr. Lomas should have entered upon his duties, as Theological Tutor at Richmond, he requested me to supply his place for two or three months, and allow him to spend the time

in preparing himself for the course of tuition in which he was now to be employed. To this proposal I assented, and remained at Richmond as his substitute till the 15th of November, when I resigned my charge, and came to reside with my daughter and her family in London. To be separated from Mr. Barrett, Mr. Hellier, Mr. Moulton, my faithful, intelligent, and friendly colleagues in Richmond, I felt to be a painful sacrifice ; for to associate with such men is a high privilege. It was also matter of regret to leave other friends in Richmond, with whom I had spent many happy hours, and whose society was equally agreeable and improving. But this is a world of change ; and we only deceive ourselves when we calculate upon permanent friendships, and uninterrupted intercourse with those we love. There is, however, a world where changes of this kind are unknown ; and in that world I hope to meet my Richmond friends, with whom I was accustomed to take sweet counsel, and unite in acts of divine worship. Happy shall we be, if permitted to meet in heaven, and there renew our fellowship with each other, and with our blessed Saviour, the centre of our union !

Since I have entered upon my new mode of life, as a Supernumerary Preacher, I have felt, in an increasing degree, my obligations to be thankful to God for all the blessings of His goodness. In my daughter's family I have every accommodation ; and they all seem daily to vie with each other in showing me respect, and in doing every thing in their power to meet my wishes. There are also many families, especially in London and the neighbourhood, who in this season of my age and infirmities, treat me with more than ordinary respect and kindness. Among these I am bound especially to mention the family of Mr. Walter Griffith, of Guildford Street ; of Mr. Ingoldby, of Finsbury Square ; of Mr. Broad, of Hornsey Rise ; of Mr. Ell, of Fitzroy Square ; of Mr. Green, of Gower Street ; of Mr. Chubb, of Brixton Hill ; and of many, many more, whom I hope to meet in

“The house of our Father above,
The palace of angels and God.”

I spend my time in reading books of piety, especially the Holy Scriptures; in revising my manuscripts; in occasionally writing an article for the *Wesleyan-Methodist Magazine*; in meeting a class of godly women committed to my care; in visiting at their own houses those members of the class who have large families, or are afflicted, so that their attendance upon our weekly meeting is difficult and irregular. I generally preach once on the Sabbath, but feel that I have not strength for a second service on the same day. The duties of a Class-Leader I have been compelled to resign, after a trial of two or three years, in consequence of increasing deafness.

In this respect I am under a great disadvantage in attending public worship. I enjoy the Liturgy and the singing in the Great Queen-Street chapel, which I usually attend; but in many cases I scarcely hear any of the sermon. Some preachers I can hear without difficulty, but others are quite unintelligible. Every sound they utter is audible, but what they say I am unable to ascertain, and am reminded of the lines which Milton has put into the mouth of Samson:—

“I hear the sound of words; their sense the air
Dissolves unjointed ere it reach my ear.”

If I can discover the text, I employ the time in endeavouring to frame a sermon for my own edification. At no period of my life was I so impressed with the vast importance of a clear and distinct elocution in public speakers. In every congregation there are probably cases of at least partial deafness. How necessary then it is that the truth should be so delivered that even the persons who are thus afflicted may, if possible, hear and understand it! This does not depend so much upon the loudness of the preacher's voice, as upon the distinctness of his utterance. Next to an acquaintance with Gospel truth, ought not this qualification to engage the earnest and conscientious attention of every man who enters a Christian pulpit? Whispering and mumbling are not preaching.

Amidst the attractions of London, while taking exercise in the open air, few things interest me more than

“The humble book-stalls in the streets,
Exposed to eye and hand where'er I turn;”

and were I still a collector, I could occasionally make a valuable purchase at a small expense; but with me the time is gone by for traffic of this kind.

In my retirement I have felt it my duty to write a somewhat bulky pamphlet in defence of Methodists and Methodism against an unfair and disingenuous attack upon both by an Irish prelate. A volume of a sceptical character, directly adapted to bring the Bible into disrepute, and to destroy the faith of Christian people in some of its most important verities, was published, as the joint production of several clergymen of high rank and name, under the title of "Essays and Reviews." To this mischievous and revolting publication many replies were sent forth, and among the rest a volume bearing the name of "Aids to Faith;" the several parts of which were written by Bishops, and by men who had won for themselves an honourable distinction by their piety and sacred scholarship. It was edited by Dr. Thomson, then Bishop of Gloucester, who has since been elevated to the Archbishopric of York. The second essay in this volume was written by Dr. Fitzgerald, then Bishop of Cork and Ross, and since translated to Killaloe. In supplying "aids to faith," in opposition to clerical scepticism, this Right Reverend Prelate assailed the character and tenets of John and Charles Wesley, and of their friend and fellow-labourer Mr. Whitefield. He not only spoke disparagingly of their talents and usefulness, but misrepresented their doctrine, and declared that, so far were they from originating a revival of evangelical religion, as is generally supposed, they rather spoiled such a revival, which wiser and better men had begun, and which was in hopeful progress when they appeared, and "threw themselves" into it. As to the state of clerical teaching and of morals and religion in England, when Methodism arose, without adducing a vestige of proof, he contradicted the solemn and recorded testimonies of Bishop Burnet, Bishop Atterbury, Bishop Gibson, Bishop Butler, Bishop Lavington, Archbishop Secker, Bishop Squire, Bishop Newton, Bishop Horsley, Bishop Horne, Dr. Echard, and Mr. Philip Skelton; and, what is more, his Lordship contradicted himself. He also passed an unjust censure upon the doctrinal teaching of the Methodists

generally. That the honoured names of such men as the Archbishop of York, Bishop Ellicott, and Bishop Harold Browne, should be placed in connexion with the trash which my Lord of Killaloe chose to write against the Methodists, is matter of deep regret. They ought to be better judges of what is due to their own reputation. It is no good sign as to the spirit of the times, that a body of men, occupying posts of dignity in the National Church, could not combine to supply an antidote to the scepticism of their brethren, but they must connect with it a libel upon tens of thousands of Christian people, who offered them no provocation, and who, to say the least, are as orthodox as themselves. It might be worth their while to ponder the expostulation which Abner addressed to Joab; for their unjust censures are sure, in the long run, to recoil upon their own heads, and upon the Establishment which they intend to uphold. "Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?"

The kind of "faith" which Bishop Fitzgerald intended to "aid" may be easily ascertained from the fact, that while he passed unqualified censures upon the Methodists and their leaders, he spoke in terms of respect and honour concerning Romanists and Arians; thus expressing his preference of anti-Christian error, in its most perilous form, to Methodism which is neither less nor more than the doctrine of the Church of England carried into practical effect.

My next publication was a treatise on the "Providence of God, viewed in the Light of Holy Scripture." By placing before religious people the teaching of the sacred writers, and especially the teaching of the Son of God, respecting the Divine agency in the operations of nature, and in the affairs of men, I hoped to assist, in some humble degree, in counteracting the latent Pantheism which to a great extent pervades our popular literature; attributing to "nature," and to "the laws of nature," simply and in themselves considered, events in which the hand of God ought to be devoutly acknowledged.

For what is "nature" without its Author? and what are "the laws of nature" but the will of God in constant operation? The Scripture doctrine of Providence, rightly apprehended, supplies constant motives to faith, to gratitude, to submission, to prayer, to thanksgiving, and to praise. This volume has also passed to a second edition.

Since my release from official duties I have revised throughout my *Life of John Goodwin*, and have made important additions to the narrative; but whether it will ever be republished I know not. I have not myself the means of reprinting it, and whether any other person will send it forth again is uncertain;* although the venerable Puritan has strong claims upon the gratitude of all classes of English Nonconformists, and upon the Methodists in particular; being, as I have already stated, the first man in England that engaged general attention by writing in defence of universal liberty of conscience in matters purely religious against the intolerant claims of the Romanists, Episcopalians, and Presbyterians of his times; and his incomparable volumes on *Imputed Righteousness*, and on the *Universal Redemption of Mankind*, having prepared the way for the adoption of the system of evangelical Arminianism which Methodists cordially entertain. These parties at least ought to cherish his memory.

After I had tendered to the Conference the resignation of my office at Richmond, I received many pressing invitations to visit distant places, to assist at the opening of new chapels, to preach anniversary sermons, and thus renew my acquaintance with old friends. Several of these I was compelled to decline, but as many as I could I accepted. Our friends in Manchester, having erected a chapel in the City-Road, requested me to take part in the opening services; and after

* That this sentence was not cancelled or altered by the author can only be due to an inadvertence, natural enough to one approaching his ninetieth year. The generosity of three friends, the Rev. William Boyce, William M'Arthur, Esq., M.P., and Alexander M'Arthur, Esq., enabled Mr. Jackson himself, a few months before his death, to conduct through the press his revised and enlarged *Life of Goodwin*. The Preface is dated July 29th, 1872.—EDITOR.

my engagement with them was made, I was asked to meet a few of them at breakfast before I returned home. To this proposal I assented, with the understanding that there should be no display, but a religious gathering of Methodist people, in which we would pledge ourselves afresh to support and extend the good work with which we were all identified. I was therefore surprised, on my arrival in Manchester, to learn that a large room connected with the Free-Trade Hall had been engaged; a public breakfast was provided; tickets of admission were on sale; and that these arrangements were made out of respect for me. True it is, that on a cold damp morning in November, 1861, from three to four hundred friends assembled, not from the Manchester Circuits only, but from Liverpool, Bolton, Bury, Rochdale, Bradford, Stockport, Oldham, Runcorn, and other places; ministers, laymen, and godly women; who, after hearing the following address read, presented it to me by a unanimous vote:—

“TO THE REVEREND THOMAS JACKSON.

“VENERABLE and dear Sir, the Methodists of Manchester and its neighbourhood welcome your presence among them this day. It seems meet to them that they should take this, the first opportunity afforded them, of expressing to you their affection and respect, on the occasion of your retirement from the more public and responsible service of the Methodist Connexion.

“Far be it from us to ‘give flattering titles to man.’ ‘Let no man glory in men.’ If in your hearing we review the merciful dealings of God with you, and by you, with the people before whom you have gone in and out, during your nearly sixty years’ service in the ministry, it is that we may refresh your spirit and our own; that you may be comforted together with us by our mutual faith; that we may bring you forward on your journey,—now towards its end, in near sight of heaven,—‘after a godly sort;’ and that God in all things may be glorified through Jesus Christ. Amen. So when King David parted with that ‘very aged man,’ Barzillai, no longer fit for court or camp, ‘the king kissed Barzillai, and blessed him.’

“Your Master, when He dwelt on earth, was the reputed son of a carpenter; and you claim no higher birth. But you were born in a land where each one of us feels warm in every vein the rich and varied blood of the oldest nations of the race; inherits, entailed inalienably on him by the virtue and valour of his fathers, the rights and dignities of an Englishman; and is noble, because free. We read your face and form. You are of the strong and stalwart common people. ‘By reason of strength,’ indeed, the days of your years are nearly ‘fourscore years;’ yet your ‘strength’ is not very obviously ‘labour and sorrow.’ If your ‘natural strength’ is ‘abated,’ your ‘eye’ is not yet so ‘dim,’ that it cannot see the reverent smiles of those who now gather round you. Of such as you was it spoken by Zophar the Naamathite: ‘Thine eye shall be clearer than the noonday; thou shalt shine forth; thou shalt be as the morning.’

“But we greet you also as a child of primitive Methodism. Some seventy years ago its brave and godly Preachers travelled through the land, lighting up wherever they went the decaying embers of truth and godliness. ‘There was nothing hid from the heat thereof;’ and George Holder came to the hamlet, now no longer obscure, where you lived;—came on a Friday, because it was his fast-day, and not even a Pharisee asked him to dine. But he sat to an humble meal at some peasant’s table, and there brake to hungry souls the bread of everlasting life. That day salvation came. Nor was this all. They who ‘received a prophet in the name of a prophet’ received ‘a prophet’s reward;’ the wonder-working mantle of his office was left behind him; and three of your father’s sons, and some of his sons’ sons, can say as Amos said,—and scarcely in a figure,—‘I was no prophet, neither was I a prophet’s son; but I was a herdman, and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, Go prophesy unto My people Israel.’ ‘No slightest touch of sorrow stains our purity of joy’ this day, as we remember one of the elder three; who, full of years and wisdom, and rich in humility and love, with prayers for children on his dying

lips, has recently fallen asleep like a child on the bosom of his Saviour.

“By God’s great mercy you also have been true to the solemn charge with which you were entrusted. When you began your course you owed little to human learning, or to the refinements of polished life. But we ‘thank Christ Jesus our Lord who hath enabled you, for that He counted you faithful,’ to discharge the duties of your calling. To very few Ministers has a task so various and comprehensive been allotted. Preacher and Pastor, Editor and author, Theological Tutor and President; in all these capacities you have laboured with ability, fidelity, and success.

“It is because your ‘heart was established with grace,’ that you have not been ‘carried about with divers and strange doctrines;’ although, during the long period on which you look back, so many ‘fables,’ and so many ‘endless genealogies,’ have perplexed the Churches generally, not always without disquieting our own. You have been a patient, earnest, and prayerful student of the Bible; and you have studied also, with a caution and a candour of which we know few similar examples, the writings of great and good men of all ages and lands, and those, especially, of the illustrious divines of our own country. But you have uniformly ‘obeyed from the heart,’—*with all your heart*, and that *it* might be kept ‘right in the sight of God,’—that very form of doctrine into which you were first and early moulded; that theology, ‘common’ indeed in its essentials, like the salvation which it teaches, to all the saints; but in its breadth and fulness the special privilege and trust of the disciples of John Wesley. It is this theology which you have preached to vast multitudes of your fellow-men, not as an abstract system, but so as to instruct the understanding and awaken the conscience, and thus to save souls from hell and sin to God and heaven. And truly, if your speech and your preaching has not been with enticing words of man’s wisdom, it has been in ‘demonstration of the Spirit and of power.’ Simple and nervous in style; manly and unaffected in delivery; full of truth, because abounding in the sound and plain exposition of Scripture; your ministry of the Word has

also been eminently marked by tenderness and zeal, by an anxious regard for the will and honour of Christ, and by a solicitous affection for the flock over whom the Holy Ghost made you overseer, and for them that are ignorant and out of the way. So still, and ever, may your sons and successors preach till time shall be no more !

“ The patient hours, however, which you have devoted to the study, that you might prepare for the pulpit and the press, were never taken from the time sacred to the pastoral care of your people, and to the various other engagements of a laborious Methodist Minister. It is nearly forty years since you left the usual course of the itinerancy ; but there still survive those, some amongst ourselves, who remember from the first day that you came, after what manner you were with them, at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befel you, by the lying in wait of unreasonable and wicked men, and how you kept back nothing that was profitable, but have showed and have taught publicly, and from house to house, the repentance, faith, and holiness of the Gospel.

“ At a time when you were much maturer in knowledge than in age, you were chosen to conduct the literary undertakings of the Connexion ; a position which you sustained for nearly twenty years, with characteristic diligence, with great advantage to that department of the general work, and with the continually-increasing confidence of your brethren, and of the Connexion at large.

“ It is well that your labours of this kind have not been mainly editorial. The catalogue of your own writings comprises several works which posterity will read not less commonly or profitably than men of your own time have read them ; besides sermons and tracts, which, as one pleasurable occupation of old age, and that not your only literary occupation, we hope you will collect and arrange in a more permanent form. By these means, while you have advocated and illustrated Christian truth in general, you have also recorded the history, and vindicated the distinctive character and claims, of Methodism, and have become the authorized exponent of its

relations to other religious communities. Your biographical writings, however, will best preserve your name and memory; even as you have embalmed those of one great father of evangelical Arminianism; of some of the greatest of our own fathers; and, above all, of Charles Wesley,—Evangelist, Poet, and saint,—never fully known as such until you caught the inspiration of his piety and genius, and drew for us the perfect likeness of the benignant angel who walks by our side all our Methodist lifetime, whispering to us the words in which we hope to meditate and pray, to believe and love,—to adore, exult, and worship,—till we reach heaven.

“The latest, and perhaps the most useful, period of your life has been spent in training those who are to emulate your ministerial labours and success. Some of them are with us this morning; and, if we love and honour them, and if they are now filling posts of the highest responsibility, with an ability and diligence which are the joy of your declining years,—they join with us in thanking God for your godly example, wise and affectionate advices, and complete, systematic, and painstaking instructions, and for His rich blessing upon them all. By others of them, your ‘line is gone out through all the earth,’ and your ‘words to the end of the world.’ What you taught them, they have preached, and with force and fervour like your own, to every nation under heaven. Some already wait you in Paradise, and more will follow.

“Honours, such as our churches can give, have followed the various services you have thus rendered; and in your hands honours have always been held as trusts. Your first Presidency inaugurated the Centenary of Methodism; and nobly did you sustain the office. Then, to borrow the motto of your own Centenary Volume, our ‘Joseph’ was emphatically ‘a faithful bough by a well, whose branches ran over the wall.’ But there came a time when ‘the archers’ more sorely than ever ‘grieved him, and shot at him, and hated him.’ Then you were again summoned to preside over the Connexion. Your character was an answer to every slander; your fidelity and fortitude begat universal patience and courage; and your counsels, and those of the men who shared your responsibilities and cares, resulted

in Connexional unity and peace. Once more we took up our parable and said, 'His bow abode in strength; and the arms of his hands were made strong by the hands of the mighty God of Jacob.'

"We turn from the past to the future, possibly not a protracted one, of your continuance amongst us. May your last days be your best days! May God spare you, as He shall see best, the sorrows and infirmities which often enfeeble and afflict advancing age! May He yet permit you to labour gently in His service, amidst the prayers and blessings of His people! 'God, before whom your fathers did walk, the God which fed you all your life long, the angel which redeemed you from all evil,' bless those who share among them the priceless heritage of your fatherly love! May you still see your children's children, and peace and great prosperity upon Israel; yea, upon all the Israel of God! May you have 'full assurance,' 'everlasting consolation, and good hope through grace'! May God make all your bed in sickness; and, when heart and flesh shall fail, be the strength of your heart, and your portion for ever! And so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Meanwhile, man greatly beloved, 'go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.'

"For ourselves, also, we turn unto the Lord, and take with us words from the Liturgy, in the use of which you have so often excited and embodied our devotions. 'O Lord God Almighty, who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost, leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honour and glory, through Jesus Christ our Lord. Amen.'"

This address I have reason to believe was written by Mr. Percival Bunting, who, both before and since the death of his honoured father, has treated me with kindness and respect, a feeling which I cheerfully reciprocate both towards him and his friendly and excellent family.

At this meeting of Methodist friends many kind things were said of me by Mr. Rattenbury, then the President of the Conference, by Dr. Hannah, Mr. Kelk, Mr. John D. Geden, Mr. Robinson Kay, and Mr. Bowers. It did not become me to offer a direct contradiction to the statements and opinions of these godly and upright men, when they were expressing too favourable an estimate of my past services. I knew that my intentions had been good through the whole of my public life. I had intended to do that which is right; and I knew that the principles by which I had been guided I had learned from Mr. Wesley and his sons in the Gospel,—men who were wiser and better than myself; but I knew, too, to my shame and sorrow, that I had often failed in the fulfilment of my purposes, and I was otherwise sensible of defects, faults, and imperfections, of which my friends around me knew nothing. I felt that their commendations described what I ought to have been, and what I ought to have done; my failures I hoped that God in mercy would forgive; and that I had so far succeeded as to have obtained the approval of good men was matter of thankfulness. Their favourable opinion I regarded not as any just ground of self-gratulation, but as a trust and a talent to be employed for the good of others. The Apostles, by manifestation of the truth, commended themselves to every man's conscience in the sight of God. I desire to follow their example; and in proportion to my success I would render thanks to the God of all grace, without whose guidance and aid nothing that is wise and holy ever was or ever can be done.

CHAPTER XXII.

AT THE CORNISH CONFERENCE (1862)—SCENES OF MINISTERIAL LABOUR RE-VISITED—A STRANGER IN SANCTON—AN OCTOGENARIAN: INVITED TO LUNCHEON BY THE WESLEYAN MINISTERS STATIONED IN LONDON—DEATH OF THE REV. WILLIAM MACLARDIE BUNTING: SKETCH OF HIS CHARACTER—PAMPHLET OCCASIONED BY AN ATTEMPT TO INTRODUCE POPERY INTO SANCTON—MEMORIALS OF FRIENDS: MR. JAMES NICHOLS; THE REV. JOHN MASON; DR. HANNAH; THE REV. JOHN SCOTT—THE LONELINESS OF OLD AGE—SOJOURN AT CLIFTON—REPLY TO A LETTER FROM THE CONFERENCE, LIVERPOOL (1868): SUMMARY OF CONTENTS; PURPOSE MISAPPREHENDED; AN EXPLANATION—COMMENTS ON CERTAIN PROPOSALS FOR THE UNION OF WESLEYAN-METHODISM WITH THE ESTABLISHMENT—SERVICES RENDERED BY THE ENGLISH REFORMERS—VALUE OF THE WRITINGS OF MANY ANGLICAN BISHOPS AND CLERGYMEN—TESTIMONY AGAINST POPERY AND RATIONALISM IN THE NATIONAL CHURCH—OPENING OF A NEW CHAPEL AT MARKET WEIGHTON: SERMON; RETROSPECT OF NEARLY FOURSORE YEARS.

IN the spring, the summer, and the autumn of the year 1862 I undertook journeys and public services which to me were somewhat new and strange. In compliance with the urgent invitations of friends, and to assist in promoting the good cause of Methodism, besides attending the Cornish Conference, I visited Birmingham, Leeds, Hull, Preston, Alford, Keal, and Louth, with several towns in the Pocklington Circuit. In some of these places I was stationed more than half a century before, and had not seen them during this long interval of time. Here I could not but regard myself as a relic of a former age. Not one of my old friends did I find. They had gone the way of all flesh; but I met with some of their children, now advanced in years; and I was introduced to some of their grandchildren.

The face of the country in the fens and marshes of Lincolnshire I found to be wonderfully improved, and the cause of true religion also advanced. In respect of agriculture, morals, and religion, I was compelled to confess that in this part of Lincolnshire the days of the present generation are incomparably better than those of their forefathers. This ought indeed to be the case everywhere. With the enterprise and experience of

former generations to guide and encourage them, it is a shame to any people if they do not improve in all that is wise and good.

At Alford I had great pleasure in renewing my acquaintance with the three sons of Mr. and Mrs. Abbott, who nursed me with tenderness and assiduity, during a long illness, when I was a young man, far from my native place. I rejoiced to find them all walking in the steps of their sainted parents. At Keal, too, I was hospitably entertained by the son and daughters of Mr. and Mrs. Thompson, whose house more than half a century before was my home and that of my colleagues in the Spilsby Circuit. To me it is intensely gratifying to find the same "unfeigned faith" in successive generations of the same families.

In the Pocklington Circuit I preached in various places which I used to visit as a Local Preacher in my youthful days; and thought of former events, and of families that have passed away, no more to return. On the Sabbath-day I witnessed a gratifying improvement in the habits of the people in my native village. When I was a lad, groups of boys and idle men were seen in the streets on the Lord's day engaged in various kinds of sport, and indulging themselves in ribaldry and profane swearing. But now, during the hours of that sacred day I observed a solemn stillness, which at least seemed to indicate respect for the authority of God, whose command is, "Remember the Sabbath day, to keep it holy." In the morning, for the purpose of meditation, I retired into a by-lane in the neighbourhood of the village, where I found two boys playing at marbles, evidently expecting to escape observation in the secluded spot. As soon as they saw me, though I was a perfect stranger, and had no opportunity of speaking to them, they ran with all haste into an adjoining field, and hid themselves under a hedge. I pursued my walk, and in coming back found that these youthful transgressors had returned to their sport. In this case I got near to them unperceived; but as soon as they saw me, though I uttered not a word, such was their alarm, that they left their marbles on the ground, and ran away with as much apparent terror as if

they had been detected in a theft, and a police-officer were pursuing them. These incidents may appear trifling, but to me they were full of meaning; indicating, in the most impressive manner, an improved state of feeling in both old and young people. Seventy years ago these lads would not have retired into a by-lane, but would have played in the open street; they would have set at defiance any one that might have interfered with them; and would have been supported by men, and even by heads of families. This change God hath wrought to a great extent by the instrumentality of Methodist preaching, and by a Methodist Sunday-school. To His name be all the glory!

To me this visit to my native village suggested thoughts which moved me to tears. I looked at the cottage where my father and mother lived and died, where I had often heard them pray, and where they had often given me counsel and admonition. It is now occupied by a family I did not know. I looked over the wall into the "garth," which my parents had called their own, but which is now owned and cultivated by other parties. I preached in the little chapel close by; but there were few persons in the congregation whom I could recognize. My father and mother were not there. Strangers occupied the places where they were accustomed to sit. I visited the graves of the various members of our family in the church-yard, and thought of venerable faces and forms I shall never again see in this world. No Jackson now remains in Sancton; but many who once bore that name are registered on high.

"Where once we dwelt our name is heard no more."

When I was nearly approaching that period of human life which experience proves to be generally attended by "labour and sorrow," I was surprised by the reception of the following letter from my friend Mr. William M. Bunting:—

"November 16th, 1863.

"REVEREND AND DEAR SIR,

"I AM honoured by the Wesleyan-Methodist Ministers com-

posing the Book-Committee, with a commission, which it affords me, personally, extreme pleasure to fulfil.

“At their last monthly meeting, (which was very numerously attended,) on learning that the 12th day of December would be the eightieth anniversary of your birth, they promptly and most cordially resolved that you should be invited, with all respect, to favour them with your company at luncheon, in the large Committee-room of the Centenary Hall, in the afternoon of that day.

“In conveying this invitation to you, it is needless for me to say that by the proposed friendly reunion, on an occasion scarcely less interesting to *us* as a body than to your family and to yourself, we desire to express our united sense of the inestimable value of your life-long services in every department of Methodism, our veneration for your personal character, and our thankfulness to Him who crowns your years with His goodness, and makes your green old age even more fruitful and honoured than your prime. The impossibility of accommodating so large a number of your *lay* friends in London, as would fain have met you on the 12th, obliges us to limit the privilege to your brethren and sons in the ministry. But it will very much add to their pleasure,—I might also say to their ease of mind, in tempting you away from your own fire-side on *such* a day,—if Mrs. Marzials, and any and all the members of your family, to whom it may be agreeable and convenient, will join our quiet Methodist Preachers’ party.

“The 12th falling on a Saturday, and the valedictory address and service at Westminster being fixed for six o’clock that evening, we propose to have luncheon on the table punctually at two o’clock. You would thus be able, after giving us your *first* public benediction as an octogenarian, to return by sunset to bless your house.

“Anxious to receive your kind reply at your earliest convenience, so that the needful arrangements may be completed before the next meeting of the Book-Committee, I remain, Rev. and dear Sir, most faithfully and affectionately yours,

“WILLIAM M. BUNTING.

“Necessity shuts us up to the Centenary Hall as the place

of meeting ; and the Missionary Secretaries have gladly placed it at our disposal. The President of the Conference, if able to be present, will, of course, preside."

With this invitation I felt it my duty to comply. When an act of kindness is intended, especially by a body of Christian men, I hold that it ought to be met in the same spirit, so as neither to be regarded with indifference, nor rejected under the plea of humility. That I had, in the main, intended honestly through life to serve the cause of Christ in its Methodistical form, I had a personal consciousness ; that my general conduct was approved by my brethren, I felt to be matter of thankfulness ; and their esteem I could not but regard as a talent, not to be trifled with, but used for the good of others. I thought that in the proposed meeting I might be able to say something, which, as coming from the lips of an old man, and as the result of long experience and observation, might conduce to the benefit of my junior brethren.

The meeting was numerously attended, nearly all the ministers stationed in London and the neighbourhood being present ; and the tables were spread before them, covered at their own expense with wholesome viands. The President of the Conference, the Rev. Dr. Osborn, occupied the chair, and conducted the proceedings. I was attended by my own children, with the greater part of their respective families. The time was occupied in singing and prayer, and in the delivery of brief extemporary addresses. All regretted the absence of Mr. Bunting, who was detained at home by severe domestic affliction ; one of his daughters passing at that time through the last stages of her mortal illness. This young lady was remarkable for her intelligence, possessing in a high degree the genius of her gifted family ; to the survivors of whom it was a great alleviation of their grief, that in approaching the end of the dark valley she distinctly recognized Christ as a present Saviour.

To me this was a day of subdued and chastened feeling, like that which I experienced when leaving the Newcastle Conference two years before. My brethren, young and old, were free in the expression of esteem and affection ; but I could not

forget that I had now spent eighty years in a state of probation, every day of which must be accounted for ; that this state must soon end ; that the ten thousand circumstances and events of eighty years involved an amount of responsibility far surpassing all that I was able to comprehend ; and that while friends are partial, there is no respect of persons with God, before whom I must shortly stand. In the sacrifice and intercession of Christ I therefore found my only hope and refuge. The impressive lines of Gambold occurred to my remembrance with special emphasis :—

“ Ere long, when sovereign Wisdom wills,
My soul an unknown path shall tread,
And strangely leave, who strangely fills
This frame, and waft me to the dead.
O what is death ? 'tis life's last shore,
Where vanities are vain no more ;
Where all pursuits their goal obtain,
And life is all retouched again ;
Where in their bright results shall rise
Thoughts, virtues, friendships, griefs, and joys.”

Since this meeting of my brethren was held my friend Mr. Bunting, at whose suggestion I believe it was convened, has followed his excellent father and mother to the paradise of God. He was a remarkable man, worthy of his parentage and of his connexions. For many years he was disqualified for the itinerant ministry, to which he had devoted his life, by an incurable asthma ; yet he preached as he was able ; and employed his time otherwise in pastoral visitation, especially of the sick ; as well as in epistolary correspondence with his friends, particularly with the afflicted and bereaved, endeavouring to administer seasonable encouragement and consolation. He was an able scholar ; an interesting and instructive preacher of Christ's Gospel ; an accurate theologian ; an elegant poet ; a faithful, affectionate, and sympathizing friend ; eminently catholic in his spirit, loving good men of every denomination ; singularly generous, so as to be always ready to render kind services to all who might need his aid. He was witty, yet spiritually-minded, and thoroughly upright. He had little of that aptitude for matters of business which his father possessed in an eminent

degree. On the subject of preaching he entertained an opinion which the whole of his hearers did not always agree with. He thought that when a minister in the pulpit feels himself at liberty to pursue an important subject, he should not be limited in respect of time, but prolong the service to any extent he may deem requisite. Acting occasionally in accordance with this impression, he gratified a discerning few, whose time was at their own disposal, and who had a taste for theological discussion, but provoked the complaints of those whose tastes were different, or whose other engagements were urgent. When his sermons were of ordinary length, they were greatly admired, particularly by intelligent and godly persons; for they were full of instruction, replete with devout feeling, and fine specimens of sacred eloquence. His last illness was of short duration. He does not appear to have thought himself dying till within a very short period of his dissolution. But he was a good man, and lived in habitual readiness for the coming of his Lord. He had a large number of attached friends, who deeply felt and lamented his removal from them; for he was an intelligent and agreeable companion. He died November 13th, 1866.

During my residence at Richmond the students entered into a subscription, and engaged Mr. G. P. Green to paint a three-quarter-length portrait of their Theological Tutor, to be presented as a gift to the Institution; and it is now suspended in the dining-hall of that establishment. Since my removal James S. Budgett, Esq., has commissioned Mr. Adams, an eminent sculptor in London, to execute a marble bust, which may be expected to remain when the original shall have disappeared. These tokens of respect I place upon record, not I trust for the gratification of personal vanity, but as a debt which I and my family owe to those valued friends; for when esteem and love are spontaneously expressed, they ought always to be met with a corresponding feeling, although the expression of that feeling may in some cases be attributed to a sinister motive. This observation will apply to many similar facts of which I have given an account in these memoirs, such as the resolutions of thanks passed by

the Conference, the friendly gathering at Manchester, and the meeting of Preachers in London just recorded. I will acknowledge the kindness of my friends, though I may be accused of vanity; nor will I deny that their kindness has often gladdened my heart.

In the autumn of the year 1867, accompanied by my beloved daughter, I again visited my native place, a spot endeared to me beyond all that words can express. I was grieved to find the parish school sadly out of repair, and the church scarcely less so; but still more was I grieved to find a part of a small field adjoining the church-yard enclosed as a burying ground for Roman Catholics, and a chapel dedicated to the Virgin Mary in the midst of it, with her effigy as large as life, the dead body of our Saviour lying across her lap; her face indicating the deepest anguish, as if the redemption of the world, which fills heaven and earth with joy and wonder, and is the ground of all His mediatorial glory, were to her an occasion of deep and permanent wretchedness. She is represented as appealing to the spectators for sympathy, in the words which Jeremiah puts into the mouth of Jerusalem, as he personifies her reduced to ruin by Nebuchadnezzar's army: "O all ye that pass by the way, attend and see if there be any sorrow like my sorrow."

Provoked by this impudent attempt to introduce the worship of the Virgin, and pervert a passage of Holy Scripture, on my return home I wrote and published a pamphlet exposing the fraudulent character of the entire affair, and warning the people in the village and neighbourhood against the attempt thus made to beguile them into the practice of idolatry, a sin of special atrocity in the sight of God. Before I left Sancton I presented such a subscription as I could afford towards the repair of the school and the church, hoping that they will both be preserved for the permanent benefit of the adult population and of the rising race. In the attainment of this object the vicar has taken an honourable and liberal interest, and has my best wishes and thanks, as a native of the village.

Since I left Richmond, and have entered upon the last stage of life, as a Supernumerary Preacher, I have lost four of my most intimate and esteemed friends,—Mr. James Nichols, the

Rev. John Mason, Dr. Hannah, and the Rev. John Scott. The friendship between Mr. Nichols and myself was uninterruptedly continued, as I have before intimated, for more than fifty years. He was educated at the Leeds Grammar School, intending to go from thence to Cambridge, and become a clergyman of the Established Church. But he was led to change his purpose in consequence of a suggestion made to him by the Rev. John Gaulter, then stationed in Leeds, to the effect that the hierarchy of the Establishment is unscriptural, Bishops and Presbyters being identical according to the New Testament. Instead of pursuing his studies, therefore, with a reference to episcopal ordination, he entered into business as a bookseller, in which he was unsuccessful ; and subsequently removed to London, where he pursued an honourable career to the end of his life as an editor and printer. Though he did not enter into the ministry, he still prosecuted his studies in divinity, and attained to an eminence in them far surpassing that of many who sustain the sacred office. He edited and printed many important works in divinity and ecclesiastical history, and translated from the Latin two-thirds of the Works of Arminius, with copious notes illustrative of the life of that great and holy man, of the times in which he lived, and of the cruel persecution which the Dutch Calvinists inflicted upon those who entertained his views of the Gospel. He rendered important aid to Mr. Watson in the compilation of his Theological and Biblical Dictionary, and enjoyed in a high degree the esteem and confidence of that very eminent man. He was an able scholar, well read, extensively informed, modest and retiring, but genial in his spirit ; free, open, and communicative. Many clergymen of rank urged him to resign his business, and accept ordination from the hands of a Right Reverend Prelate ; but he chose rather to serve the cause of religion and of sacred literature by the use of his press and his pen, and to attend the Wesleyan ministry on the Lord's day, being a regular attendant at the City-Road chapel. He was a grandson of the Rev. William Hunter, one of the early preachers in connexion with Mr. Wesley. After a tedious and painful illness, he died in peace in Hoxton Square,

November 26th, 1861, aged about seventy-six years. The last words he was heard distinctly to utter were, "Hallelujah! Praise the Lord! Amen! Amen!"

It is hoped that his son, who inherits his father's talents and scholarship, will complete the translation of Arminius's Works, which would be an honour to his father's memory, and a real boon to many students, who are more familiar with English than with the scholastic Latin of the great Dutch divine. Arminius was a profound thinker, a thorough Biblical and theological scholar, spiritually-minded, gentle and candid, modest in proposing his own sentiments, but firm and unyielding in his adherence to what he believed to be the truth of God. Few men have been more grossly traduced and misrepresented, though he was unquestionably one of the wisest and holiest men of his age. He lived to see the dark clouds of Calvinistic wrath gather over his ill-fated countrymen; but he was safely lodged in his grave when those clouds burst in sevenfold vengeance upon the heads of the Dutch ministers and congregations that entertained his evangelic tenets. In the estimation of the predestinarians of Holland the belief of the redemption of all mankind by the death of Christ was an intellectual felony which they did well to punish with confiscation and banishment. This dark chapter of ecclesiastical history my friend James Nichols fairly placed before the English reader.

Mr. Mason survived this learned printer two years and four months, when he also finished his course of useful toil. In early life, before he thought of entering into the ministry, he had a thorough commercial education, and to this was added a natural aptitude for matters of business and finance; and these qualifications, after he had become generally known in the Connexion, pointed him out as the man who should superintend the publishing department of Methodism, which was originated by Mr. Wesley, and bequeathed to his sons in the Gospel, as one means of carrying on the system of itinerant preaching. For many years larger sums had been taken from the concern under the name of profits than had been actually realized, and applied to the relief of dependent Circuits; and the consequence

was, the accumulation of an appalling debt. To Mr. Mason was confided the task of removing this encumbrance, and of putting the establishment into working order. By his prudence, decision, and forethought, he not only retrieved past errors, but rendered important aid to the various funds of Methodism. At the same time, he had the high gratification every month, through a long series of years, of sending forth large supplies of truly Christian literature through the three kingdoms, and to the various colonies of the empire. I knew him well, living in daily intercourse with him for many years, and bear willing testimony to his fidelity, and readiness to serve any one that might need his aid; but, like an upright man as he was, he knew how to rebuke impertinence, and to resist the encroachments of selfishness. While his employment partook to some extent of a secular character, he felt that he was serving the Lord Christ. His public ministry was plain, practical, experimental. In the domestic relations he was a pattern to all. A better regulated family than his I never knew. He died March 1st, 1864, in the eighty-third year of his age.

Mr. Mason has been succeeded in his very important office by Dr. Jobson, whose services I earnestly trust will be as successful as were those of his predecessor. He has not indeed an appalling debt to reduce, nor has he Richard Watson, with his richly-endowed mind and his fluent pen, to write books which an eager and intelligent people are ready to purchase and read; but he has an ample market in Great Britain and her colonies, and a greater number of gifted Methodist authors than existed at any former period. This body of able men he will doubtless induce to persevere in their career of useful labour, so as further to enrich the literature of the Connexion, and assist in preserving the good deposit of evangelical doctrine which former generations have bequeathed to us. The Methodist press has hitherto been a faithful witness for Christ; and such may it ever remain! One very important service Dr. Jobson has already rendered, not only to the Methodist Connexion, but to the Christian Church in all its evangelical sections, by publishing, in a beautiful and readable form, the

poetical Works of the Revs. John and Charles Wesley : a project upon which my heart was set for many years ; but in which I never could prevail upon my friend Mason heartily to engage. These admirable compositions are beautifully characteristic, not only of early Methodism, but of primitive Christianity, cannot be too widely circulated, nor too attentively read, directly adapted as they are to fan the flame of true devotion, and preserve doctrinal orthodoxy.

Dr. Hannah and Mr. Scott died within a few days of each other ; Hannah, December 29th, 1867, and Scott, on the 10th of the following January. “Lovely and pleasant they were in their lives, and in their death they were not” long “divided.” When I was stationed in Lincoln, in the year 1807–8, Hannah was a youth in his teens, and attended the Methodist ministry in that city, of which he was a native. He was early called to labour in the Word and doctrine, and through many years commanded deep and general respect by his talents and character ; being eminently open-hearted, affectionate, and bland. Few men have been more accurately acquainted with the Holy Scriptures, especially the New Testament, or have loved the sacred oracles with a stronger or a holier passion. To the devout and prayerful study of them his life was devoted ; and hence his ministry was richly varied, thoroughly evangelical, and justly popular from the beginning to the end of his active and useful career. As an extemporary speaker he combined fluency with correctness beyond any other man I ever knew ; his utterance being free and ready, and his sentences as accurately constructed and arranged as if they had been studied with the nicest care. To the essential truths of the Gospel he adhered with a tenacity and firmness which nothing could move, his creed being in exact harmony with every feeling and movement of his heart. As a theologian, he was a genuine disciple of Bishop Pearson and of John Wesley, and of Bengelius as a Biblical critic and interpreter. Often was he the Secretary of the Conference, and twice he occupied the chair as its President ; and in these offices, as well as in every other that he filled, he commanded the approval and admiration of

his brethren. Using the term “wit” in its ancient and legitimate sense, as denoting intellect, we may apply to him, as well as to the venerable Joseph Sutcliffe, the well-known line,

“In wit a man, simplicity a child.”

His influence upon the Wesleyan ministry was probably greater than that of any other man; for he occupied the divinity chair of the Theological Institution from its origin till within a few weeks of his death. Not a few therefore of the best preachers in the Connexion are indebted to him for the right direction given to their talents and energies. He had just resigned his office as Theological Tutor when it pleased God to terminate his holy and useful life, and take him to Himself.

Within a few days of his lamented death I received from him the following characteristic letter:—

“DIDSBURY, MANCHESTER,

“November 29th, 1867.

“FRIEND OF MANY DAYS,

“I THANK YOU for a copy of the ‘Warning against Popery,’ which I duly received this morning, and which I have read with much satisfaction and pleasure. Yes! I acknowledge the *old ring* which I heard sixty years ago, and the true old Protestant feeling, which time and change have not yet abated. The effigy is *faithfully* exposed in your tractate, whatever it may be in the Sancton Romish chapel.

“Yet matters are not quite so bad as I had at first apprehended. When I first read the advertisement of your good and able piece, with a notice of the church and school of your native village, I did not know but that some of the Romanizers, Ritualists, or whatever other title pleases their ear, had been sporting a few pranks amidst the old familiar scenes. But I find it is plain, undisguised Popery that has done it. ‘Bad enough!’ yet not so bad as the other would have been. Courage, however! The Word of God is not bound; and where it spreads and prevails Popery cannot long hold its ground.

“Tidings came to me of your preaching ‘a beautiful ser-

mon,' at Brixton Hill, and of your baptizing Mr. Chubb's little one, surrounded by a circle of glad faces. Success to all your doings! I have not yet tasted very largely of the repose of supernumeraryship; for I seem to myself to be very busy, sometimes rather apt to over-do it,—by long journeys, and exciting public services. And my dear wife, the loved companion of more than fifty years, is a confirmed invalid. She has, for the most part, kept her bed the last month. Yet I am thankful to have her even as she is. Now you must please to accept her truest and best remembrances, and mine too, for your own self, and Mr. and Mrs. Marzials. I beg to claim Mrs. M. as one of my special friends, her *father's own daughter*. Please excuse an old man's talk, and believe me ever to be, my dear friend, yours very sincerely and affectionately,

“JOHN HANNAH.

“*The Reverend Thomas Jackson.*”

Mr. Scott possessed a fine temper, accompanied by genuine humour; yet the sallies of his wit were kept under the restraint of a just decorum. They provoked a cheerful smile, but never wounded the sensitive, and never gave unnecessary pain. His health was delicate from his youth, so that his voice and manner in the pulpit were less impressive than they otherwise would have been; for in respect of the matter of his sermons I have thought him one of the best preachers of the age. He was extensively read, a diligent student of the Bible, and well able out of his rich mental stores to bring forth things both new and old. As a pastor, he cared for the flock with a yearning affection, and firmly withstood the agents of mischief, who sought to divide and scatter them. He was also a wise counsellor, with respect to the general affairs of the Connexion, having a singular aptitude for the conduct of business, and an accurate acquaintance with every part of the Methodist economy; so that in Committees and in the Conference his services were invaluable, being second to none, except those of Dr. Bunting. Yet he was never dogmatical and overbearing, but always paid a just deference to the judgment of others; at the same time, he generally succeeded in obtaining the sanction of his brethren

for any project that he advocated. His reasons, gently and modestly proposed, usually carried conviction. By the suffrages of his brethren he was twice placed in the chair of the Conference; and never had they any reason to complain of the manner in which he fulfilled his trust. He was called to active service in almost every department of Methodism; and its missions, foreign and domestic, its Connexional schools, its funds for the support of worn-out Ministers and widows, for the erection and relief of chapels, the providing of houses for Preachers' families, and especially for day and Sunday-schools, all bear marks of his wisdom and forethought. Of John Scott it may with confidence be said, He did "faithfully whatsoever he did;" and that, as the direct result of his fidelity, he had "a good report of all men, and of the truth itself." He was a kind, sensible, thoughtful, sociable, and upright man, and left no one that is in all things qualified to take his place. Every one loved and trusted him. Thus it is that

"Friend after friend departs,"

and survivors seem more and more to be left alone. Among the friends to whom I have immediate access I look in vain to find a contemporary.

"My company before is gone,"

and blank places present themselves on every side. Happy they who in all the joyousness of Christian hope can anticipate their entrance into a world where "there is no more death, neither sorrow nor crying!" Next to my brother Samuel, I miss my friend John Scott as a wise counsellor and sympathetic companion. The members of his family desired me to write his biography; but this task I was compelled to decline on two grounds,—my growing infirmities, and the want of materials. A meagre life of so eminent a man I could not bear to contemplate; and nothing beyond a meagre narrative was it in my power to supply: for I was not resident in London during the several eventful years in which he displayed his skill, fidelity, and perseverance in the arrangement of the Wesleyan system of day-school instruction.

Having now spent sixty-six years in the Wesleyan ministry, taking thirty years as the average life of man, I have seen two generations of Ministers pass through their course of labour to their final account. I look at the Conference at the time of its assembling, and see a large body of men, who, with one solitary exception, are my juniors. Men now take a leading part in the business of the Conference who were not born when I entered into that Body; and the voices of the men who then guided its deliberations are now silent in death. Joseph Benson, Samuel Bradburn, Adam Clarke, John Gaulter, Henry Moore, James Wood, John Barber, Joseph Taylor, senior, William Myles, Thomas Taylor, Walter Griffith, Francis Wrigley, who seem all present to my mind's eye, with some hundreds of their juniors, men of strong sense and of genial spirit, are no more seen in that annual assembly. Among those with whom I was the most intimate, and whom I most esteemed and loved, were William France, Richard Waddy, David M'Nicoll, John James, John Hannah, and John Scott, the sight of whom never failed to excite in me affection as tender as that of childhood. The friendship that subsisted between David and Jonathan was scarcely more deep and cordial than that which subsisted between these esteemed brethren and me. I loved them as I love my own soul. With them I felt that I was more on an intellectual equality than with such men as Dr. Bunting and Mr. Watson; and these whose names I have just recorded were so far my superiors as rather to command my admiration and reverence, than admit of perfect freedom and familiarity.

“When in this vale of years I backward look,
And miss such numbers, numbers too of such,
Firmer in health, and greener in their age,
And stricter on their guard, and fitter far
To play life's subtile game, I scarce believe
I still survive;”

and inquire why I yet linger in this imperfect state of being.
May the end for which I am spared be fully answered!

“JESUS, I cast my soul on Thee,
Mighty and merciful to save;

Thou wilt to death go down with me,
And gently lay me in the grave.

“This body there shall rest in hope,
This body which the worms destroy;
For surely Thou wilt bring me up
To glorious life and endless joy.

“A few more days preserve me here,
And when from earth my spirit flies,
O let a child of mine be near,
A CHILD OF GOD, *to close mine eyes!*”

Such was the prevalent feeling of my heart at this period, expecting as I did a speedy summons into the world of spirits; a world where the dominion of Christ is absolute, and where His presence constitutes the happiness of those who have lived and died in Him.

In the summer of 1868 the weather was extremely hot, so that I was afraid to go to the Conference in Liverpool, being apprehensive that I could not attend its sittings with regularity but at the hazard of my life; and to spend my time in the house of a family in the immediate neighbourhood while my brethren were deliberating on subjects of the highest importance to the Connexion generally, I felt to be neither becoming nor desirable; so, after consulting two medical friends, I accepted the generous invitation of one of the kindest families I ever knew, and spent the time at Clifton, attended by my daughter and the youngest of her daughters, both of whom were in a delicate state of health. In the family of Mr. and Mrs. Pethick we had every accommodation and means of enjoyment, and the time passed pleasantly away, being spent partly in retirement, partly in social intercourse, partly in walks and drives upon the beautiful and picturesque downs, and partly in attending religious meetings. My daughter and I had been the guests of this truly Christian family twelve months before, at the time of the Bristol Conference, when friendships were formed with them, tender and confidential, which I believe death itself will not dissolve:

“ So many human souls divine,
Some at one interview display’d,
Some oft and freely mix’d with mine,
In lasting bonds my heart have laid.”

During my stay at Clifton I received a letter from the Conference, signed by the President and Secretary, expressing regret at my absence, continued respect for me, and concern for my future welfare. To this fraternal communication I sent a reply, slightly touching upon matters of public interest, thinking that my advanced age, and the offices which I had sustained in the Connexion, would be deemed a sufficient apology. The public mind was in a state of feverish excitement on the subject of Parliamentary reform, and the comparative merits of the two rival parties in the State. I was aware that the Preachers themselves, as well as the private members of the Societies, entertained differing and even opposite views of public questions, and expressed a hope that no attempt would be made to control the freedom of thought which Englishmen are accustomed to claim; that mutual forbearance would be exercised; that the organization of Methodism would never be employed for political purposes, but be preserved for purposes purely religious, as it ever had been; and that my brethren in the ministry would never suffer the din of secular politics to divert their minds from the great purpose of their calling, so justly and forcibly expressed by Mr. Wesley, when he said to his fellow-labourers, “ You have nothing to do but to save souls.”

At that time several letters had appeared in the public papers, written by individual clergymen, proposing that steps should be taken to effect a formal union between the Established Church and the Wesleyan Body; such a union as would amount to an amalgamation; the Wesleyan places of worship being made chapels of ease; some of the Preachers being ordained by the Bishops, and then acknowledged as regular clergymen; the Wesleyan Body ceasing to exist as a distinct and self-governing community. Some of the men who advocated this scheme were doubtless actuated by pure motives, intending to advance

the cause of true religion, yet mistaking an external uniformity for "the unity of the Spirit." Others, in all probability, intended simply to strengthen the Church as a national Establishment, by an accession of active members; and a third party, there is reason to believe, were wishful to connect the Methodists with the Church, and then, when their plans were matured, to transfer the whole to the Papal community. None of them appear to have taken into the account the difficulties that were to be overcome. The Methodist chapels have been erected by an outlay of some millions of money, voluntarily contributed for the ministry of men preaching a specified set of doctrines, and appointed by the Conference, and are settled upon trusts accordingly. Would the Court of Chancery allow all those trusts to be violated by the intrusion into the pulpits of those chapels of men whom the Conference never recognized, inculcating "divers and strange doctrines" which the people never heard before? Would venerable men, who had been in the ministry forty, fifty, or even sixty years, submit to re-ordination, and thus publicly confess that their former ministrations in the pulpit and at the communion-table were all null and void, presumptuous and unauthorized, to the scandal and horror of the thousands of people who had been under their pastoral care? and all this for the purpose of obtaining access to the pulpits of the Establishment, where they are not desired, and where they have no wish to appear?

If a part of the Methodist Preachers were to be ordained by the Bishops, what was to be done with the other Preachers, to whom their Lordships would refuse ordination? The chapels were erected for *their* use, as well as for the use of their more favoured brethren. Were *they* to be turned adrift, with the thousands of *Local Preachers*, whose public services have been of inestimable value, for more than a hundred years, especially in the villages and hamlets of England?

These are questions which appear never to have occurred to the minds of the men who with such facility proposed the absorption of Methodism in the Established Church. They never thought of the difficulties connected with the breaking up of a religious system, long identified with the best feelings of

many thousands of godly people; their theological tenets and forms of worship being to them incomparably dearer than the most valued of their worldly property. The truth is, they would lay down their lives rather than abandon their Methodism.

The men who recommended the Methodists to merge their peculiarities of doctrine and discipline in strict Churchmanship had taken so little pains to acquaint themselves with the scheme they proposed, as to imagine they were advocating Mr. Wesley's views and purposes; thus showing a misapprehension of the entire question. Mr. Wesley was indeed a clergyman of the Church of England, and cherished a sincere and deep attachment to it as long as he lived. He admired its Liturgy, and took great delight in the use of it; he admired its general system of doctrine, as he found it embodied in the Articles and Homilies, to which he was accustomed to refer in confirmation of his own doctrinal teaching. He never even hinted any objection to its union with the State. He did not indeed profess to find an exact correspondence between its hierarchy and the constitution of the New Testament churches, but he thought there was a general agreement between them. He was a friend to the Dissenters, but was no Dissenter himself; and he expressed his cordial dislike of the sarcastic and bitter spirit of such opponents of the Church as Micaiah Towgood. Opposition to the Church was one of the last things that he contemplated in the course which he adopted.

At the same time, when he entered upon his irregular course, he saw that the state of the country generally, with respect to religion and morality, was most deplorable. Immense masses of the people neglected the public worship of Almighty God, and lived in ignorance and sin; while others were attentive to the forms of religion only, without the power. The general services of the clergy were feeble and inefficient; many of the clergy were not even moral in their habits, and much less sincerely religious. Having himself, along with his gifted brother, attained to an experimental and saving knowledge of God in Christ, so as to be made both holy and happy, his heart yearned over the perishing millions of England. He therefore

began to preach a present salvation from the misery and dominion of sin by faith in Christ, in the churches of London, to which the people resorted by thousands. Many of them believed to the saving of their souls, and applied personally to him for spiritual counsel. The further occupation of the churches being denied, because of his doctrine, and the inconvenient crowding, he was compelled either to be silent, or deliver the Gospel message in the open air. All the irregularities of Methodism followed in rapid succession ; such as the formation of Societies ; the erection of Methodist chapels ; the preparation of chapel-trusts ; the employment of Preachers, both Travelling and Local ; the holding of Conferences ; the Deed of Declaration, giving a definition of the Conference, and specifying its powers ; —arrangements which were all made independently of the Church's authorities ; so that Methodism grew up by the side of the Church, but was never *in* it, properly speaking. Mr. Wesley preached in the churches, where the clergy were friendly, and invited him to occupy their pulpits. He attended the services of the Church on the Lord's day, wherever he happened to be, and he advised the Societies in this respect to follow his example ; but he never made attendance at church an absolute condition of membership in his Societies, as he did meeting in class. He himself was under the direct control of no Bishop ; and the clergy, *as such*, were never invited either to officiate in his chapels, or to interfere in the management of his Societies. The proposal therefore that the services of Methodist chapels should be placed under Episcopal control, and Methodist Preachers, being reordained, should have access to the pulpits of parish churches and cathedrals, was rather a complete subversion of Mr. Wesley's arrangements, than a practical adoption of his principles. It would have given him greater pleasure to see his Preachers addressing the poor and neglected in "the streets and lanes of the city," and in "the highways," than flaunting in ecclesiastical and academic robes before fashionable congregations in the first cathedrals of the land. The truth is, he was driven into his independent course of action by the hostility of the Clergy, who closed their churches against him, stimulated mobs to oppose him in every

form of violence, while they themselves assailed his doctrine, character, and proceedings, both from the pulpit and the press. Amidst all this opposition his Societies increased and multiplied; yet many thousands of people included in them never had any proper connexion with the Established Church, for they had belonged to the outcasts of society; and now to force them into a strict and formal union with it was impossible.

There is reason to believe that these proposals were not generally approved by the Bishops and clergy, but were rather distasteful to both. A little while before the assembling of the Conference, at a meeting of the Northern Convocation, the subject was introduced, but met with a decided opposition from a Right Reverend Prelate and an Archdeacon, both of whom declared their disapprobation of the Methodists generally, and earnestly deprecated the introduction of their doctrine of personal conversion into the pulpits of the Establishment.

In my letter to the Conference, therefore, I expressed a hope that no attention would be paid to these unauthorized proposals, which were evidently impracticable, and, if adopted, would certainly lead to greater evils than those which they were intended to cure. The Church has never yet met all the religious and moral wants of the nation: and, judging from the past, it never will, whatever improvements may be made either in its constitution or in its administration. A separate agency, therefore, like that of Methodism, will always be needful, adapting itself to the ever-varying circumstances of the people, and unfettered in its operations as was the ministry of the Apostles, when no restrictive canons existed, and nothing was thought of, with respect to the Gospel ministry, but the conversion and salvation of men, including even the vilest and the worst.

To another subject relating to the Established Church I felt it right to advert in my letter to the Conference; the Church being in a course of rapid change, not in its formularies and legal constitution, but in its public services and the teaching of the clergy. For three hundred years it had been regarded as the Church of the Reformation, essentially Protestant in its character, recognizing the Bible as an inspired book, as the

only rule of faith, and the standard of appeal on all questions of Christian belief and practice. But at this time two powerful parties had risen up among her clergy, bearing respectively the names of Ritualists and Rationalists ; names which very inadequately express the real sentiments of the parties to whom they are applied. The Ritualists not only affect the ceremonies of Popery, but also avow their belief of some of its worst tenets ; and the Rationalists not only deny the plenary inspiration of Holy Scripture, but declare their disbelief of some of its most important doctrines, that of the Atonement of Christ, and of the endless duration of the future punishment of sin, in particular.

To the end of his life Mr. Wesley professed to belong to the Church of England ; and the Conference, since his death, though not sustaining the same relation, had never assumed a hostile bearing towards her, but professed a friendly feeling and attitude : always, however, with this understanding, that the Church was orthodox and anti-Popish ; in other words, that the Liturgy, Articles, and Homilies of the Church are to be understood in their plain, obvious, and grammatical sense, and are to regulate the public teaching of the clergy ; whose subscription to these formularies, at the time of their ordination, ought to be at least as sacred as the oaths of office which are taken by the servants of the State. For men to affix their subscriptions to doctrines which they do not believe, and both to preach and write against the tenets which they have pledged themselves to uphold and are actually paid to teach, is a public scandal and a flagrant immorality. Such conduct acquires a special aggravation when it is found in men whose very office binds them to be examples of all that is blameless, honourable, and truthful. The Ritualists at that time were teaching the people to worship the consecrated elements of the Lord's Supper, under the ambiguous name of " the real presence ;" to practise auricular confession, and accept priestly absolution in the Papal form ; and the Rationalists were teaching them to doubt the truth of many parts of the Bible. Some men high in office in the Church bore an open testimony against these evils, while others gave them direct encouragement and

support. Several upright and godly Churchmen, both clergymen and laymen, uttered their earnest remonstrances against these enormities ; yet no effectual barrier was raised against them, and hence they continued to spread, producing their deadly effects, Popery and scepticism.

In the year 1834, when an attempt was made to place the Methodist Body in an attitude of hostility to the Church as a National Establishment, as it has been already stated, I delivered an address to the Conference on the friendly relation to the Church which the Connexion had maintained, both during Mr. Wesley's lifetime, and since his death, earnestly deprecating any change in this respect. The substance of what I then advanced the Conference requested me to publish, which I immediately did, in a pamphlet, bearing the title of "The Church and the Methodists." To the principles of that pamphlet I stated in my letter to the Conference I still adhered ; but expressed an opinion that unless the enormous evils just referred to were arrested, the friendly attitude of Methodism to the Church could not be maintained ; inasmuch as Methodism is essentially orthodox and Protestant, and is bound everywhere to bear an open and unflinching testimony against unbelief, superstition, and idolatry, by whomsoever they may be sanctioned.

Nothing that I ever wrote or did produced an excitement like that which followed the writing of this letter, which was addressed to the Conference only, and never intended to meet the eye of the public. A minister present at the Conference, by means unknown to me, obtained possession of it, and in opposition to my expressed wishes sent it to the *Times* newspaper, whence it was copied into other public prints, metropolitan and provincial, and sent through the three kingdoms, producing no little variety of opinion : some regarding it as a declaration of Methodist hostility to the Established Church ; some as a public recantation of the writer's former sentiments ; while others spoke of it as a friendly but earnest remonstrance against evils which the authorities of the Church had lamentably failed to resist and correct.

Finding that my views were misapprehended, that I was

subjected to animadversions which I felt to be unjust, and that in the prospect of a general election political partizans were using my letter for purposes directly opposed to my settled convictions ; I sent forth a second letter in the public papers, stating that the first was never intended for publication, but for the Conference only, the members of which had long known my sentiments concerning the relation of Methodism to the Church, and were therefore not likely to mistake my meaning ; and hence I was less careful to guard against misapprehension than I should have been, had my first letter been addressed to the public. I stated also that my respect for the Church of England, *in its legal, orthodox, and Protestant character*, was unaltered and unalterable ; but that if the evils complained of were allowed to spread unchecked, so that from the pulpits of the National Church the people should be taught to disbelieve the Bible, and to worship the consecrated elements of the Lord's Supper, it would be impossible to preserve a friendly relation between the Church and John Wesley's sons in the Gospel. For against Popery and scepticism, by whomsoever recommended and propagated, it is their duty to bear an earnest testimony, and warn their congregations, in every town, village, and hamlet, with all possible zeal and fidelity.

The publication of my two letters served to increase my correspondence, and elicited a considerable variety of opinion. Not a few of my brethren in the ministry gave me their thanks for what I had done ; but some of my friends, when the first letter appeared, presented unmistakable proofs of the withdrawal of their confidence and affection. From some Church-people I received rebukes and warnings of the sternest kind ; while others declared their approval of what I had written, and hoped it would be of service to the Church they loved, but which they saw to be betrayed by men who enjoyed its honours and emoluments. Had I known beforehand what would ensue, I should have hesitated long and with deep feeling before I committed my thoughts to paper ; but now that the matter is over, I feel that I cannot repent of what I have done. For a time I lost the friendship of some persons whom I esteemed and loved ; but as an old Methodist Preacher, and a lover of honesty and

truth, I have borne a public testimony against what I cannot but regard as a great moral evil, which I think the country ought not to tolerate. The subscription of a clergyman ought certainly to be as sacred as the oath of a civilian. For ministers of Christ to affix their signatures to doctrines which they do not believe,—solemnly to declare their assent to formularies against which they intend both to preach and write,—to live upon Protestant endowments, and publicly to promote Popery,—for anything I know to the contrary, may be in accordance with the Jesuits' code of morals, but can never be reconciled with the precepts of Christ, whose charge to all His followers is, "Let your yea be yea; and your nay, nay;" and an inspired Apostle, expressing the mind of Christ, has said, "Wherefore putting away lying, speak every man truth with his neighbour." From these solemn injunctions I cannot conceive that any Christian man, whether cleric or lay, is authorized to claim an exemption.

I deem it right to avail myself of the present opportunity to place upon record the profoundest respect for the Church of England which I have cherished through a long life, and which has so often influenced my public conduct. That respect is no result of early prejudice and training, but solely the consequence of my own reading and observation. It was in a Methodist chapel that I perceived the true beauty and evangelical character of the Liturgy, and felt its power as an aid to devotion; and when I had studied the history of the Reformation, my veneration for the men who were a means of effecting that great change in England was second only to that in which I held the Hebrew prophets and the Apostles of our blessed Lord. It is true they were not inspired, nor infallible, but had the ordinary infirmities of human nature; yet, considering their education, the general state of Christendom at the time, and the restraint that was imposed upon them by the despotic and wayward man who then wore the British crown, their personal character and public services are beyond all praise, and entitle them to the endless gratitude of posterity. They gave the people of England the entire Bible in their own language. Can words express the full value of this boon? Until they

supplied the want, there was not a complete English Bible in any church, in any school, in any family, from one end of the kingdom to the other. They gave to the men and women of England an English Liturgy, thus saving them from the absurdity and folly of attempting to worship God in the use of unintelligible forms, instead of praying with the spirit and the understanding. They gave the people of England a weekly Sabbath, sacred to devotion, instead of a mere holiday, which Popery acknowledged; and in respect of which the continental Reformers too closely followed the corrupt Papacy. They gave to their countrymen a scheme of theology, truly evangelical, recognizing the universality of God's love to fallen men, and of Christ's redemption; connecting the final destiny of individual men with their character as free agents, and not with such absolute and irrespective decrees as are described in some other Protestant Confessions of Faith. Having rendered these services to Christ and their countrymen, the Reformers gave their bodies to be burned, and took their place for ever in "the noble army of martyrs." The advocates of the Papacy execrate their memory; infidel historians "give the glorious sufferers little praise;" and in these degenerate times clergymen living upon Protestant endowments charge them with "heresy," and intimate that they suffered only a righteous doom; but by every lover of truth and liberty the English Reformers will be had in "everlasting remembrance," as belonging to the highest type of sanctified humanity, and worthy to be classed with the greatest benefactors of their race. That there are seriously objectionable passages in the Book of Common Prayer, especially in the parts which relate to baptism and the visitation of the sick, I am free to confess; and against these passages I have often borne my testimony, both in the pulpit and the lecture-room; but taken as a whole, I never saw the equal of that volume, considered as a manual of devotion.

With respect to the Church of England, which was constituted under the direction of the Reformers,—and, with the exception of the reign of Queen Mary and the time of the Commonwealth, has continued some three hundred years,—far be it from me to say either that its constitution is faultless, or

that its administration has been always unexceptionable; but with all its imperfections, defects, and sins, it has supplied some of the most remarkable examples of sacred scholarship the world has ever seen; its general theological literature is richer than that of any other religious community; and on three momentous subjects it has rendered services of inestimable value, and above all praise. So far as *argument* is concerned, its clergy have for ever annihilated the claims of Popery; they have exhibited the evidences of natural and revealed religion with unrivalled clearness and power; and they have most decisively vindicated, upon Scriptural grounds, the doctrine of the Holy Trinity, so as to have cast into the shade all that had been previously written on the same subject.

It is an easy matter for English clergymen, with Dr. Newman and Dr. Manning at their head, to identify themselves with the Church of Rome, so as to adopt its tenets and rites; but which of them has even attempted to grapple with the reasonings of Willet, of Barrow, of Stillingfleet, or of the three volumes of Gibson's "Preservative?" Which, of all the perverts of the age, whether great or small, dares to encounter Barrow on the alleged "Supremacy of the Pope," Tillotson on "Transubstantiation," Stillingfleet on the "Idolatry of the Church of Rome," or Chillingworth on "The Religion of Protestants?" In respect of argument the battle of the Reformation has been fought by Episcopal clergymen, and the victory won for ever. The truth is, Popery has nothing now to allege in behalf of its hollow claims but pompous assertion, bold assumptions, images which are forbidden in Holy Scripture, splendid robes, fascinating music, a gorgeous ceremonial, and spacious temples. It is at variance with the Bible, and therefore as much as possible ignores what it is compelled to acknowledge as the inspired Word of God.

The writings of Episcopal clergymen in opposition to Scepticism and Infidelity, whether in the form of Atheism, Pantheism, or mere Deism, are equally decisive. Cudworth, More, Stillingfleet, the Boyle Lecturers, and Paley, have for ever settled the question concerning the truth of religion, and especially of Revelation; and Christian orthodoxy, in opposition

to the errors of Arius and Socinus, has been defended with equal success by Wallis, South, Pearson, Bull, Waterland, and the Lady Moyer Lecturers.

These are some of the services which the Church of England has rendered to the cause of truth and righteousness; and if the preaching of the clergy was generally dull and inefficient in the early part of the eighteenth century, when Methodism took its rise, it had nevertheless, with the incomparable Liturgy, preserved in the public mind a conviction of the truth of the Bible, an appeal to which was generally acknowledged and responded to when the Wesleys and their fellow-labourers went through the land calling men from the mere forms of religion to its power and vitality.

With these views, ever since I was capable of forming a judgment on the subject, I have cherished a sincere respect for the Established Church, have enjoyed the use of its Liturgy, and delighted in the study of its erudite divines: nor have I ever attempted to conceal my predilections; and sorry should I be if the Romanizers and sceptics, who at present undermine her foundations and shake her whole fabric, should effect her demolition, of which I conceive there is imminent danger; for "a kingdom divided against itself cannot stand."

If in the indulgence of these sentiments I have been mistaken, I have erred with John Wesley, who, under God, gave us our theology and discipline; with his brother Charles, who gave us our incomparable hymns; with the saintly Fletcher, who defended our tenets; with Dr. Coke, the father of our Missionary system; with Joseph Benson, Adam Clarke, Richard Watson, Robert Newton, Jabez Bunting, and John Hannah, who are among the chief ornaments of our ministry; and in such company I am not ashamed either as an Englishman, a Christian, or a Methodist. Happy should I have been to see Churchmanship and Methodism, as distinct and independent agencies, without vexing and envying each other, directing all their energies against ignorance and vice, and advancing the cause of sound evangelical religion; as they were harmoniously combined in the towns of Haworth, Shoreham, and Madeley, in the days of Grimshaw, Perronet, and

Fletcher ; and in Bradford, in the time of the godly and erudite John Crosse, of blessed memory. From what took place in these parishes we see that Churchmanship and Methodism are not necessarily antagonistic ; but to merge one in the other, so as to place the agency of Methodism under the control of the Bishops and the parochial clergy, would effectually destroy its *Wesleyan* character, and render it powerless for all purposes of good.

It may have been *imprudent* in me to say that if the process of changing the character of the Church of England were carried on, so that she shall cease to be the Church of the Reformation, it will be impossible to preserve in the Methodist mind a feeling of friendly relation to her. It is nevertheless unquestionably true. In this case the Church may be revered and respected for what she has been and has done ; but no power upon the earth can ever produce a friendly feeling between genuine Methodism on the one hand, and Scepticism and Popery on the other. Spiritual religion, founded upon a cordial belief of the truth, can never fawn upon Infidelity in any of its phases, or upon ceremonies, however splendid and imposing, which can claim no higher origin than that of heathenism.

As a spiritual son of John Wesley, most heartily do I join in the sentiments of one of our patriotic and loyal bards :—

“ Hail to the crown by Freedom shaped to guard
 An English Sovereign’s brow ! and to the throne
 Whereon she sits ! whose deep foundations lie
 In veneration and the people’s love :
 Whose steps are equity, whose seat is law.
 —Hail to the State of England ! And conjoin
 With this a salutation as devout,
 Made to the spiritual fabric of her Church ;
 Founded in truth ; by blood of Martyrdom
 Cemented ; by the hands of Wisdom reared
 In beauty of holiness, with ordered pomp,
 Decent and unreprieved. The voice that greets
 The majesty of both shall pray for both ;
 That, mutually protected and sustained,
 They may endure long as the sea surrounds
 This favoured land, or sunshine warms her soil.”

But, to be thus perpetuated and honoured, the Church must withstand the deceitful advances of Popery and Scepticism, and maintain her Protestant character, so as to be in reality, as well as profession, **THE CHURCH OF THE REFORMATION.**

In the autumn of this year (1868) I paid another visit to Yorkshire, partly to see my surviving relations and friends, and partly to assist in the services connected with the opening of a new chapel at Market Weighton, where I preached in the evening of Sunday, October 4th, my brother Robert having occupied the pulpit in the morning. The chapel, which is an elegant structure, well-finished, and in an admirable situation, was crowded to excess; but so complete was the ventilation, that no inconvenience was felt, either from the heat, or from currents of air.

To me this was a day of deep and solemn feeling. My thoughts carried me back nearly eighty years, when I was a little boy, and used with my elder brother to accompany my father once a fortnight, on the Sunday afternoon, to hear the Gospel in the sanctuary just vacated; when groups of men and women, religiously disposed, asking the way to Zion with their faces thitherward, were seen wending their way along the streets to the same place, amidst the jibes and hooting of scoffers and Sabbath-breakers, who regarded religion as matter of contempt and of loud laughter. The scene was now changed, and the crowds of Methodist worshippers, come from distant places, were treated with respect as they passed in companies to the place of assembling.

Just sixty-seven years had passed away since I obtained the pearl of great price at a prayer-meeting held in the old chapel, which was now superseded by the new erection; and sixty-four years since I left the neighbourhood as an itinerant evangelist. The numerous deeds and events of this long period, I remembered, are all to be reviewed before the Divine tribunal; and the people with whom I was familiar and accustomed to associate and worship more than half a century ago, I remembered, still live in a separate state, awaiting the final decision of the "holy and merciful Saviour, the most worthy Judge eternal." With no companion of my early religious days did I

then meet. Both by myself and the people was I regarded as a remnant of a former generation ; for my surviving brother, who was then with me, was but a child when I left home.

At the request of the friends, on my return to London I published the Sermon I had preached in Weighton, under the title of, "The Character of the First Christians," and at the same time I also published a volume on the "Institutions of Christianity," containing the substance of what I had addressed to the students at Richmond on the Sabbath, the Christian Ministry, the Sacraments, and the Christian Church. This is likely to be the last publication that I shall myself send forth into the world.

CHAPTER XXIII.

REVIEW OF LIFE: GRATITUDE FOR A GODLY PARENTAGE AND EARLY RELIGIOUS TRAINING—PREPARATION FOR THE CHRISTIAN MINISTRY; COURSE OF STUDIES; THE SCRIPTURES; ENGLISH DIVINES; CLASSICAL LITERATURE—CONTROVERSIES CONCERNING RELIGION—CONTROVERSIES ON ECCLESIASTICAL ORDER—ECCLESIASTICAL HISTORY—CHRISTIAN BIOGRAPHY—METAPHYSICS—GENERAL LITERATURE—FAVOURITE AUTHORS—ATTITUDE AS A CONTROVERSIALIST—VIEWS AS TO THE INFLUENCE OF ESTABLISHMENTS ON CHRISTIAN UNITY—METHODISM MISREPRESENTED BOTH BY CHURCHMEN AND DISSENTERS—NECESSITY FOR A VIGILANT LITERARY POLICE; HONOURABLE EXCEPTIONS—SHORT STRICTURES ON VARIOUS WRITERS WHO HAVE CONCERNED THEMSELVES WITH WESLEY AND METHODISM.

ON a review of my past life I find a thousand things which call for my grateful acknowledgments to the Giver of all good. I owe thanks to God especially for my parentage. I was not born to the inheritance of wealth; but was early sent away from home to earn my bread as best I might. The consequence was that I acquired habits of industry from my boyhood, and could never bear to be unemployed. But for this habit I could not have passed through the course of hard mental labour which during a long life has been my providential lot; nor could I have rendered that service to others which I have rendered, however imperfectly, in the study, in the pulpit, in the lecture-room, and through the press. This service, in all its departments, has had a direct bearing upon the spiritual and eternal interests of large multitudes of people, both in this country and in heathen lands; and I humbly hope it has not been in vain in the Lord. Yet I cannot forget that the service in which I have been employed has involved a vast amount of responsibility; for its consequences extend through eternity. I trust that God, in the greatness of His mercy, will accept what has been well intended, and forgive what has been defective and faulty.

My thanks are eminently due to God that I was born of

parents, from whose godly and upright example I have derived the greatest benefits. Had they been irreligious, or had they made a profession of religion, and dishonoured it by acts of immorality, or by a spirit of faction in the Church, I might well be ashamed; but they both lived and died examples of Christian godliness, and of a pure morality, esteemed and honoured by their Christian brethren, and also by "them that are without." After the time of their conversion to God, which took place when they were young in years, their lives were acknowledged to be without a stain. Their memory is therefore fragrant as the rose. To be born of such parents is an honour and a blessing; and I cherish their memory with a reverent and grateful affection.

My thanks to God are no less due for the religious instruction which by His goodness and mercy was provided for me in my childhood, and for the grace of the Holy Spirit which led to my conversion in the time of youth, when I was in the greatest danger of being led into a course of irreligion and sin. By that all-important event a new character was impressed upon me, the benefits of which I have enjoyed through a long life. Being at that time made happy in the saving knowledge of God, and of Christ, I lost all relish for the pleasures of the world and sin, and have thus been preserved from a thousand evils into which I should otherwise in all probability have plunged, so as to bring upon myself ruin both in this world and the next. By God's blessing upon the faithful ministry of Methodist Preachers I was effectually "turned from darkness unto light, and from the power of Satan unto God," and then placed under the salutary restraints of the Methodist discipline. In this manner I was prepared to serve God in such a way as His providence might direct.

When I entered upon my work as an Itinerant Preacher, I was impressed with the supreme importance of a thorough knowledge of the Holy Scriptures; and that impression became more deep with my advancing years and experience. I saw, indeed, that some men, specially gifted with fluency of speech, might take a text of Scripture simply as a motto, and deliver an impressive and useful sermon upon a given subject; but

that the sermons which consist mainly of an exposition of God's Word are likely to be the most conducive to the great end of preaching, because they possess the greatest authority, and are therefore the best adapted to lay hold upon the consciences of the people. With these views I acquired a habit of taking long texts, of which I never heard any complaint except from those children of religious parents who were required to repeat from memory every text that they heard preached from ; and these did sometimes complain because of the hardness of their tasks when I occupied their pulpits. Yet even these juvenile murmurers, I judged, were all the better for that more extensive knowledge of God's Word which they thus acquired. The most effective preaching, I have ever thought, is that which consists of a sound exposition of inspired Scripture, faithfully applied to the hearts of the people.

But then to excel in this kind of preaching I saw that a superficial knowledge of the Sacred Volume would not suffice ; and therefore set myself in good earnest to study the Bible, employing the early part of every day in this most profitable exercise ; hoping, by means of the authorized version, and a frequent reference to the sacred originals, and to a Greek and Hebrew lexicon and concordance, to ascertain the true meaning of the "lively oracles." In addition to these appliances, I availed myself of the various translations of the Scriptures, whether in whole or in part, which have appeared in the English language, both before the authorized version was made, and since its publication ; constantly referring to the best critics and commentators, several of whose works I read carefully through ; setting also a high value upon every volume that shed any light upon the Inspired Books ; being anxious to understand them in their phraseology, history, biography, predictions, types, promises, threatenings, precepts, as well as in the doctrines which they reveal. When I met with a good elucidation of any text, in a course of general reading, I took a note of it for future use. Inattention to the peculiar forms of expression used in Scripture I often found to be a fruitful source of theological error.

In the prosecution of my Biblical studies, next to the writings

of professed critics and interpreters, no author afforded me so much aid as John Goodwin, who, having ascertained the true principles of Scriptural exegesis by long and deep study, has exemplified them in the most admirable manner. I refer not exclusively to his controversial works, where many admirable examples are found, but also to his practical treatises, where Scriptural quotations abound, accompanied by observations which place them in a light the most beautiful and instructive, exemplifying what the old Puritans called "opening the Scriptures," and St. Luke calls "reasoning" out of them. This very able and gifted man often suggests to an attentive reader a deep and hidden meaning, below the mere surface of the letter, like that which our Saviour pointed out to the Jews, when He showed them that the doctrine of the resurrection of the dead, though not specified, is undeniably implied in what God declared to Moses out of the burning bush; and when on hearing the argument a body of scribes exclaimed, "Master, Thou hast well said!" In the pulpit it was not my concern to ascertain what senses particular texts might be *made to bear*, but in what sense the Holy Spirit intended them to be understood; for, as the very learned Joseph Mede has observed, to misinterpret the Word of God is one mode of taking His name in vain. To do this through levity and inattention is criminal in no light degree; and to do it designedly is an act of daring presumption. It was the concern of the Apostles never to handle the Word of Truth deceitfully, but by manifestation of the truth to commend themselves to every man's conscience in the sight of God.

Next to the Bible, my aim was to understand Christian divinity; viewing its various doctrines in detail, and in their connection with each other, as forming a compact and harmonious system. In this department of study I found important help in distinct and separate treatises, written by devout and learned men, and also in bodies of divinity, such as have been furnished by the sanctified scholarship of Lawson, Fiddes, John Edwards, Ridgley, Doolittle, Boston, Thomas Watson, Gill, Stackhouse, and others. Dr. Adam Clarke speaks disparagingly of bodies of divinity, and warns young men against the

use of them. In this respect I confess my experience does not agree with his. I have found them to be of great utility, especially as books of reference. If, as the Doctor complains, they are sometimes dull and heavy,—bodies, rather than spirits,—yet they suggest topics and arguments which a student may turn to a good account.

The collected works of our great divines have through life occupied a large share of my attention. My soul has revelled in the tomes of Hooker, Andrewes, Jackson, Field, Jeremy Taylor, Hammond, Bramhall, Ussher, Cudworth, More, Smith, Reynolds, Lightfoot, Pearson, Barrow, Charnock, Manton, Stillingfleet, South, Farindon, Baxter, Howe, Horne of Lynn, Owen, and others, whose compositions surpass in value the wealth of the Indies.

In classical literature I could never hope to excel, for want of early training ; but I thought that I might acquire a considerable knowledge of the Greek and Roman mind by means of the translations which have been furnished by competent scholars. Hesiod, Homer, Pindar, Euripides, Æschylus, Sophocles, Aristophanes, Theocritus, Herodotus, Xenophon, Thucydides, Plato, Aristotle, and Plutarch, have all been made to express themselves in sterling English ; as well as Lucretius, Virgil, Ovid, Horace, Lucan, Terence, Livy, Tacitus, Cicero, Cæsar, Pliny, Seneca, Quintilian ; and to the volumes of these men I devoted a due share of time and attention. While I admired the genius of these poets, historians, philosophers, and moralists, I saw in their compositions, admirable as they are in respect of style and manner, an affecting confirmation of the Apostle's words, "The world by wisdom knew not God ;" and learned more than ever to be thankful for "the Word of Truth, the Gospel of our salvation ;" by means of which millions of mankind have been rescued from the horrible vices of heathenism, and even peasants and little children are made incomparably wiser than the greatest men of either Greece or Rome.

The controversies concerning religion, and especially those which have been agitated in times comparatively modern, I felt it my duty carefully to investigate ; and most of all those

which relate to Atheism, Deism, Popery, Predestination, Arianism, Socinianism, and Pelagianism.

On the Atheistical and Deistical controversies, originated by infidels and sceptics of every grade, I found ample materials for thought in the "Intellectual System" of Cudworth, the writings of Ray, Derham, Keil, Nieuwentyt, Baxter's "Reasons for the Christian Religion," the Boyle Lectures, the Bridge-water Treatises, the Burnet Prize Essays, and in the volumes of Butler, Lardner, Skelton, Leland, Paley, and other men of less note, who have rendered good service to the cause of truth and religion.

The Popish controversy, begun at the time of the Reformation, I found to have been carried on with great zeal and learning during the reign of Elizabeth, and that of the two succeeding monarchs; and then renewed and exhausted towards the close of the seventeenth century, when the infatuated James attempted to restore the reign of "the man of sin" upon English ground, and when a noble band of Episcopal clergymen put forth all their power in opposition to the Papal form of anti-Christian error, and were well supported by Baxter, Poole, and other able men belonging to the ranks of Nonconformity. The learned treatises in defence of the Protestant religion, published at this period by divines of the Church of England, were afterwards collected and sent forth in three folio volumes, to which the advocates of the Papacy have never been able to produce even a plausible answer. These volumes with the "Synopsis" of the indefatigable Willet, and the pungent tractates of Chillingworth and Baxter, leave scarcely anything more on the same subject to be either said or desired.

The Socinian controversy was begun in England in the time of the Commonwealth, by John Biddle, who was answered by Dr. Owen. It was resumed and carried on with great spirit towards the end of the same century, when Howe, and Wallis, and South, and Sherlock, Jonathan Edwards of Oxford, and John Edwards of Cambridge, and Gastrell, and Bull, with other master-spirits of the age, appeared as the advocates of Catholic truth, in opposition to the misguided

men who denied the Godhead and Atonement of our Saviour, together with the personality and Godhead of the Holy Ghost, the Comforter and Sanctifier of God's elect people. At this period the advocates of Socinianism generally concealed their names, distrustful, as it would appear, either of the cause they had espoused, or of their ability to defend it. Not a few Socinian tractates imported from Poland then appeared in an English dress. This controversy was renewed about a century afterwards by Dr. Priestley, Lindsey, Wakefield, Carpenter, and Belsham, whose advocacy of Socinian error was effectually neutralized by Horsley, Burgh, Veysie, Randolph, Simpson, Fletcher, Jamieson, Magee, and Dr. Pye Smith; men who were not only "valiant for the truth," but as able as they were bold.

The doctrine of Arius, advanced in the fourth century, was revived in England in the early part of the eighteenth by the famous William Whiston, John Jackson, and Dr. Samuel Clarke, who was the friend of Sir Isaac Newton, and one of the ablest men of the time. The errors of these Churchmen were advocated at the same period by several Nonconformist ministers, both in London and the west of England. Their reasonings were effectually refuted by Bishop Bull, Dr. Waterland, Dr. Abraham Taylor, the Lady Moyer Lecturers, and other able men both among the clergy and the Nonconformists. At that period Dr. Watts also appeared as the advocate of a modified Arianism; but his bewildering speculations, which are usually denominated the "Indwelling Scheme," were very ably confuted by Dr. Abraham Taylor and Mr. David Millar. Since that time Arianism has been all but extinct in England; the men who have subsequently denied the proper Divinity of the Son and Spirit of God having generally embraced the Socinian theory of our Lord's simple humanity, and regarded the Holy Spirit as a mere personification of the Divine power.

The controversy concerning the Divine Predestination, which was begun by St. Augustine in the fifth century, was revived at the time of the Protestant Reformation; Calvin and Melanc-

thon, Beza and Castellio, differing from each other as to whether God's predestination, according to which the final states of individual men will be appointed, be absolute or conditional,—respective or irrespective of personal character and conduct. On this question there was a difference of judgment among the men who embraced the Reformation in England, some of them agreeing with Calvin, and others with Melancthon. In Holland, at the beginning of the seventeenth century, this controversy, after having been warmly agitated among the clergy, assumed a political character; the Synod of Dort was convened, under the sanction of the civil power to decide the questions at issue; and as the men who held the tenets of Calvin affirmed that they only constituted the Synod, and were supported by the Government, with Prince Maurice at its head; they, of course, declared themselves to be in the right, and condemned the followers of Arminius, who differed from them. To give effect to the decision of the Synod the Government sent the Arminian ministers into banishment, and forbade their congregations to assemble even in the open fields at midnight. To end the controversy, it also shed the blood of Oldenbarneveldt, one of the ablest statesmen of the time, a man of pure patriotism and morals, who had grown grey in the service of his country; but he patronized the men whom the Synod had condemned, and for this unpardonable offence, mainly, he was doomed to die. For the same reasons the learned Grotius, another eminent civilian, was doomed to perpetual imprisonment. An authentic record of these unrighteous transactions is given by Gerard Brandt in the four folio volumes of his "History of the Reformation in the Low Countries;" every page of which I read with intense interest.

This cruel persecution of the Arminians was the more inexcusable, because the country in the preceding century was drenched with Protestant blood by Philip of Spain, and his representative, the Duke of Alva, of infamous memory, who employed the Inquisition for the avowed purpose of slaying every man, woman, and child that preferred New Testament

Christianity to the dogmas and worship of Papal Rome. Under his immediate direction this fiend in a human form actually murdered twenty thousand human beings on this account, besides one hundred thousand who perished in the various battles and sieges in their endeavours to secure national independence and religious liberty. To render these predestinarians utterly inexcusable, William the Silent, the Prince of Orange, under whose valour and wise counsels they had succeeded in casting off the Spanish and the Papal yoke, and who had lost his life in their service, was an earnest advocate of universal liberty of conscience. It was lamentable to see the sons and grandsons of Protestant martyrs indulging a murderous hostility to their own brethren, children of the Reformation, as learned, orthodox, and upright as themselves, simply because they believed that Christ died for all men, and that the decrees of God, according to which the future destiny of mankind will be determined, are not absolute and unconditional, but respective of personal character. Religious persecution is in itself, and in all circumstances, a hateful crime ; but when it is carried on by men who have themselves only just escaped from the fires of the Inquisition, it presents an aspect of special odiousness and atrocity.

The persecutions inflicted upon the Dutch Arminians by their Calvinistic brethren, headed by Prince Maurice, the son of William the Silent, are the saddest example of intolerance that ever occurred in any professedly Protestant community, unless we are to except the case of the Scottish Covenanters in the disastrous reign of the Second Charles. At this period the Dutch advocates of absolute predestination were as fierce in their opposition to the Arminians as the officers of the Inquisition, dripping with Protestant blood, had been to the Reformers in their own country, and would listen to no suggestions in favour of religious toleration. The States General published an account of the charges preferred against Oldenbarneveldt, on the ground of which he was condemned to be beheaded, and his property confiscated. The principal of these charges is, that he had pleaded for religious toleration in opposition to Calvinian uniformity ; had in the exercise of his official autho-

rity protected the Arminians ; and had opposed the holding of the Dort Synod ; being apprehensive, as it would appear, of the melancholy results to which it would lead.

The venerable statesman and martyr, who on these grounds, mainly, was condemned to die on the scaffold at the advanced age of seventy years, drew up an able and manly defence of himself, setting forth the services which through a long life he had rendered to his country, appealing not to the mercy of his judges, but to their sense of justice. This document was published, but with annotations by a predestinarian, intended to neutralize its effect. The concluding paragraph of the defence, and the annotation upon it, will show the spirit of the parties better than any description that I can furnish. Having laid his defence before the men who sentenced him to die by the axe of the public executioner, the veteran statesman says, "I beseech Almighty God in mercy to open your eyes, my good lords, and with the blessing of His heavenly grace to strengthen and confirm you in your prosperous and happy government. From the Hague, April 20th, 1618."

To this devout prayer the annotator, in the true spirit of his creed, replies, "And I, most mighty God, earnestly beseech Thee, from the supreme throne of Thy majesty, that Thou wouldest be pleased to look upon Thy holy people, and the faithful ministers of Thy church, and so fortify, protect, and defend them against their insulting enemies wheresoever ; the false brethren and prophets ; and especially the maintainers of the Arminian wicked sect ; who seek to trouble and break that union which Thou hast confirmed : that they whom Thou hast predestinated to salvation may always have the upper hand, and triumph in the certainty of their salvation ; but they whom Thou hast created unto confusion, and as vessels of Thy most just wrath, may be thrust headlong thither, whereto from all eternity Thou didst predestinate them ; even before they had done any good or evil. Even so, Father, because it seemed good unto Thee. Thy word is truth. Thy word endures for ever. Amen."*

* Barnevel's Apology ; or, Holland Mystery : with marginal Castigations. Printed for Thomas Thorp, 1618.

Such was the spirit of Dutch Calvinism in the beginning of the seventeenth century.

Not many years after the infliction of this cruel persecution upon the Dutch Arminians, the tenets of these oppressed people were embraced and ably defended by some of the most distinguished theologians in England; among whom we may particularly mention Mr. Samuel Hoard, Dr. Goad, Dr. Thomas Jackson, John Goodwin, John Horne, Dr. Lawrence Womack, Dr. Thomas Pierce, Dr. Henry Hammond; who were strenuously opposed by Dr. John Owen, Dr. Kendall, Mr. Resbury, and Mr. Barlee, who defended the tenets of Calvin and of the Dort Synod; while Baxter, Ussher, and Davenant tried to find a middle path between the contending parties. Of all the English advocates of strict Calvinism at that period Dr. Owen was the ablest. He wrote a very elaborate volume to prove that our Saviour did not give Himself a ransom for all, as St. Paul declares, but only for those who believe in Him, and will be for ever saved. He was effectually answered by John Horne, a man of eminent scholarship, and of deep piety, in a well-argued treatise entitled, “The Open Door of Man’s Approach to God,” a volume which ought never to be out of print while men are found who contradict the testimony of Christ and His Apostles as to the extent of human redemption. Horne answered Owen, paragraph by paragraph, with perfect charity and candour; but with a logical acumen and power which set at complete defiance every attempt at a successful reply, which Owen never attempted, though he lived many years after the publication of Horne’s volume, and was publicly challenged to refute it if he could. John Goodwin was mighty in argument; and in the interpretation of Scripture he had no equal among the men of his time, and scarcely of any other age.

The predestinarian controversy was afterwards revived by two men of distinction in the Church of England, who lived in times remote from each other, and whose characters were very dissimilar,—Dr. Whitby and Bishop Tomline; neither of whom, properly speaking, was a disciple of Arminius; and both of them injured the cause they intended to promote. Whitby assailed the Calvinistic doctrine respecting “the five points;”

but he attempted to substitute for it the Semi-Pelagian scheme which stands inseparably connected with defective views of the mediation of Christ, and of the work of the Holy Spirit. Tomline's "Refutation of Calvinism" is indeed rather an attack upon religious experience, than upon the peculiar tenets of the great Genevan Reformer. It is, in fact, a defence of religious formality. Respecting Whitby it is but just to say that with all his errors and the frequent change of his opinions, he excelled in theological scholarship, which Bishop Tomline never did. Nor should it be forgotten, that Whitby did not embrace the erroneous theories of Arius and Origen till he was a very aged man, and perhaps his faculties were in a state of decay. Whitby, as an anti-Calvinist, was answered in a tone of indignation and contempt, by two men who in mental power and sacred scholarship were scarcely inferior to any men of their times,—Dr. John Edwards and Dr. Gill. Truth and charity gained nothing by this learned dispute; for all the parties were in an extreme. Bishop Tomline was answered by Mr. Scott, the commentator, who opposed the Right Reverend Prelate, on what he conceived to be Scripture ground, in an octavo volume of enormous bulk; and by Dr. Williams, who opposed his metaphysics to the Bishop's unevangelical speculations; which, after all, were not worthy of the labour that was expended upon them.

The predestinarian controversy bore a very different character in the hands of Mr. Wesley, Mr. Sellon, and Mr. Fletcher; not one of whom, however, had an opponent that was worthy of him, either in respect of temper, scholarship, or intellectual power. Sir Richard Hill and his brother Rowland meant well, but at the time they were mere boys, attempting to play the theologian, knowing very little of either Scripture, logic, or themselves. They were confident of success when they engaged in the conflict; but no sooner felt the cold steel of the men whom they rashly encountered, than they "fled murmuring." Beridge had wit and drollery, but no argument. Toplady was the ablest man among those who appeared as the advocates of Calvinism; but he was rather a gladiator than a Christian polemic, pleading for truth in the spirit of meekness and of

holy love. So far as Mr. Wesley is concerned, the most charitable view that can be taken of Toplady's case is, that he was a monomaniac. Through a series of years he deliberately published against Mr. Wesley things which no ingenuity can reconcile with the precepts of the Gospel ; things which Robert Hall said he would not have uttered for ten thousand worlds. The success of Mr. Fletcher was complete, both in respect of temper and argument. Doctors Bogue and Bennett, and Mr. Isaac Taylor, affect to despise his writings ; but they have prudently abstained from all attempts to grapple with his arguments. He is one of the very few writers whose controversial works are read for the purpose of personal edification. Sellon had not the blandness and the genius of Mr. Fletcher, but he was an able scholar and an acute logician, whose volumes may be read and studied with great advantage. The eloquence, wit, acuteness, and heavenly temper of Mr. Fletcher, are above all praise, and place him in the first rank of controversial writers. His volumes are perfect gems of sanctified authorship.

The careful examination of this controversy, prosecuted through many years, has produced in me a deep conviction, that the system of Calvinism, properly so called, owes its principal support to metaphysics, and that the evidence of Scripture in its behalf consists mainly of particular texts broken off from their connexion, and understood in a sense different from that which they were intended to bear. Thus the promise made to the family of David, securing to them a perpetual existence till the birth of the Messiah, who should establish an everlasting dominion, is applied to the infallible perseverance of the saints, to which it has no proper reference. (Psalm lxxxix. 3, 4, 20, 37.) A few verses in the ninth chapter of the Epistle to the Romans are constantly adduced to prove that some men are absolutely and unconditionally appointed to the enjoyment of eternal life, and that others are no less absolutely doomed to suffer the endless torments of hell, being created for that express purpose. Whereas those verses clearly belong to a general argument relative to God's casting away of His ancient people the Jews, because of their unbelief, and His acceptance of the believing Gentiles ; as the concluding verses of the chapter, in

which the Apostle sums up the argument, clearly demonstrate ; especially when viewed in connexion with the verses at the beginning of the chapter, by which the subject is introduced. The words of St. Paul, “ Who maketh thee to differ ? ” (1 Cor. iv. 7,) are perpetually referred to in proof that in the process of conversion men are in such wise the recipients of the grace of God as in no just sense to make themselves differ from those who live in carelessness and sin. Whereas the Apostle is there speaking of ministerial qualifications, especially those which are of a miraculous kind, and not of conversion at all.

Difficulties there doubtless are in this ancient controversy, and difficulties which will only be solved in a future state ; but, according to the best judgment I have been able to form, the difficulties are incomparably greater on the side of Augustine and Calvin, than on the side of Arminius and Mr. Wesley. If it be said that Arminians are Calvinists in prayer, it may be said that Calvinists are always Arminians in the application of their sermons ; for I may truly say, that in the whole extent of my reading I have never seen the doctrine of absolute predestination, as it is laid down in Calvin’s Institutes, and in the Westminster Confession of Faith, applied to any practical purpose of a beneficial kind. The end of all teaching is right practice ; and what, then, is a doctrine good for, if it make people neither wiser nor better ? A mere intellectual toy is not worth contending for ; and such I cannot but regard the doctrine of absolute predestination to eternal life and eternal death, and the twin-doctrine of philosophical necessity. What better should I be if I were to believe that I have no power of self-determination, and can only act as I am acted upon by external circumstances ? What conceivable benefit could I derive from the belief that, ages before I was born, my destiny either to endless happiness or endless misery was fixed by an absolute decree which no conduct of mine can ever alter ? If I am predestinated to life, I cannot perish ; if I am predestinated to death, I cannot be saved. I have a deep and a solemn conviction of the essential evil of this doctrine.

When the late Dr. Chalmers began to excite public attention as an eloquent and earnest preacher, the Rev. Valentine Ward was stationed in Scotland; and having come to England to attend the Methodist Conference, Mr. Ward stated in a company where the Rev. Henry Moore was present, that the Doctor was a strenuous advocate of the doctrine of absolute election and reprobation as it is laid down in Calvin's Institutes; for he had heard the Doctor avow and defend it. Mr. Moore said, "Did you ask the Doctor to take his oath upon it?" "No," replied Mr. Ward, "I did not presume to do that." "You should have asked him for his affidavit," added Mr. Moore; "and then you might have compared his oath with that of Almighty God; who, because He could swear by no greater, swore by Himself, saying, 'As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked man turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?'" (Ezek. xxxiii. 11.)

Pelagianism, whose principal tenet is the purity of human nature, and the consequent denial of original sin, and of the influence of the Holy Spirit, took its rise in the time of St. Augustine, by whom it was strenuously opposed. The author of this theory, as it is generally understood, contended that the sin of Adam affected himself only, so that its consequences are in no sense visited upon his posterity. The theory was afterwards modified, and extensively entertained under the name of Semi-Pelagianism; which acknowledges that various evils are entailed upon mankind in consequence of Adam's sin, but denies that they derive from him an entirely depraved and corrupted moral nature. This theory was revived in England during the Commonwealth, by Dr. Jeremy Taylor, who was ably answered by Dr. Henry Jeanes, and by Anthony Burgess. It afterwards found an advocate in Dr. Daniel Whitby, and some of his Arianizing contemporaries. Their writings called forth replies from Dr. John Edwards, who had no mercy upon these erring men; from Dr. Watts, whose "*Ruin and Recovery of Mankind*" is a beautiful example of close and consecutive reasoning and of Christian temper; and from Mr. Richard

Taylor, who defended the opposite doctrine with earnestness and fidelity.

A few years afterwards the doctrine of original sin was again assailed, and the purity of human nature defended, by Dr. John Taylor, a man of subtile genius, who proposed his views with plausibility, and an air of perfect candour, so that for a time many were deceived by his reasonings, and even Bishops praised his book, not perceiving that it was a direct contradiction of the formularies of their own Church, and intended in an indirect manner to supersede some of the essentials of Christianity, the doctrine of Atonement in particular. The author's sophistry was at length thoroughly exposed by Dr. Jennings, Mr. Samuel Hebden, President Edwards, and especially by Mr. Wesley, who declared that Taylor's doctrine led to nothing beyond a refined Deism, repudiating, as it did by necessary consequence, the redemption of mankind by the death of Jesus Christ, and their sanctification by the Holy Spirit,—doctrines which constitute the very substance of the Gospel.

Controversies concerning ecclesiastical order have been agitated with as much eagerness and warmth as questions of doctrine which are strictly theological ; and the rival claims of Episcopacy, Presbyterianism, Independency, and Erastianism, have all occupied my anxious attention, especially since I was appointed to assist in training the rising ministry of the Wesleyan Body.

The examination of these and other subjects necessarily involved me in an extensive course of reading and of close study, carried on through many years ; but to this labour it was my duty to submit, especially after I found myself daily surrounded by a body of young men, preparing to instruct others, and to defend the truth, who looked to me for information on all these difficult and complicated questions. Often have I felt that "much study is a weariness to the flesh ;" but man is born to labour both in mind and body, as well as to suffer ; yet have I found it to be no less true, that

"Labour is rest, and pain is sweet,
If Thou, my God, art here."

It has been observed that most philosophers place our chief

good in serenity or indolence ; which is a mistake. Indolence, or rest, is inconsistent with our nature, and is not to be found even in heaven but in a comparative sense. On the contrary, our heaven will consist in a pleasing motion, a delightful exertion, a transporting progress, to all eternity. The inhabitants of heaven “rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” Annihilation is the only absolute rest ; and this is the hope of Heathenism, not of Christianity.

Among other subjects which it has been my duty to study is Ecclesiastical History ; which, with some happy exceptions, is a sad record of heretical speculation, superstition, intolerance, worldliness, ambition, and formality ; detailing, as it does, the rise and progress of Popery, with its corrupt tenets and morals, and its deeds of cruelty and blood. It is also a record of the misdeeds of other men, who had cast off the Papal yoke, in theory recognized the right of private judgment, and yet did not hesitate to “bite and devour one another” on account of their differences of opinion and modes of worship. The history of the Church is nevertheless full of instruction to a thoughtful and reflecting mind, presenting many fine examples of faithful men, who bore witness to the truth, and laid down their lives in its behalf. Church history also exhibits no less distinctly the connexion between erroneous doctrine, defective piety, and lax morals ; and the consequent necessity of a firm adherence to the truth as it is laid down in the Holy Scriptures ; seeing that it is not by error, nor by human opinion, but by “the truth,” that God is pleased to sanctify and save the souls of men.

Along with other subjects, I have devoted a considerable portion of time to Biography, especially the biography of men who have attained to eminence in personal godliness, in sacred scholarship, in public usefulness, or who have attracted attention by any peculiarities of character. Such narratives I have found to be a relief from severer studies, and to suggest lessons of practical instruction. The lives of great and good men embody the most important facts of Church history ; and even the lives of bad men show the connexion between sin and punishment, and contain solemn warning to all classes of people as to the conse-

quences of an entrance upon a downward course. In addition to the volumes of biography that I have published, I have drawn up brief memoirs of the following Puritan ministers: Dr. John Lightfoot, who by means of his profound Rabbinical learning has thrown much light upon the Christian Scriptures: William Whately, of Banbury, one of the best practical writers of his age, and an eminently holy man: Robert Bolton, remarkable for the extent of his scholarship, his daring wickedness, his sound conversion, his deep piety, his powerful and eloquent writings, his zeal and usefulness as a Christian pastor, and his happy death: Andrew Willet, an accomplished interpreter of Holy Scripture, and no less to be respected as the author of one of the ablest books against Popery that ever emanated from the British press: John Horne, of Lynn, one of the ejected ministers, a man of exemplary piety, a good practical writer, an able and unflinching advocate of the Arminian tenets: Anthony Farindon, one of the best men, and one of the best preachers in England during the time of the Commonwealth: and Philip Skelton, an Irish clergyman of the last century, a powerful theological writer, a diligent and faithful pastor, a genuine wit, an author of great versatility, and one of the most compassionate men that ever lived, so far as the poor are concerned.

These biographical sketches have been inserted in the *Wesleyan-Methodist Magazine*. Deeply have I often been affected while perusing the records of former times,

“When illustrious men,
Lovers of truth, by penury constrained,
Bucer, Erasmus, or Melancthon, read
Before the doors or windows of their cells,
By moonlight, through mere lack of taper-light.”

The metaphysics of Locke, of Dr. Peter Browne, of Reid, of Beattie, of Dugald Stewart, of Dr. Thomas Brown, and of Sir William Hamilton, I have pondered with pleasure and edification; but the metaphysical theories imported from modern Germany and France, which many unbelievers have substituted for the Gospel of Christ, I could never even contemplate but with horror. The awful words, uttered by the Son of God,

“He that believeth not shall be damned,” would never allow me to tamper either with “free thinking,” or what is called “free thought.” It is indeed no business of mine to judge the men who reject the Gospel, either in whole or in part. Some of them, it is said, are above suspicion as to their moral conduct. Be it so ; but something more than bare morality is required of intelligent man ; and He whose authority is supreme has said, “This is the condemnation, that light is come into the world, and men loved darkness more than light, because their deeds were evil.” Whatever may be said respecting the outward conduct of unbelievers, their temper is declared to be offensive to God, so as to bring them under “condemnation :” and “condemnation” from Almighty God no one can regard as a light matter. If God has “spoken” to men, not only by prophets and apostles, but also “by His Son,” for men, of set purpose, not only to refuse attention to His voice, but directly to contradict what He has declared, appears to me one of the greatest crimes of which a human being is capable,—a crime the punishment of which it is fearful to contemplate.

To general literature, in the form of history, poetry, natural and moral philosophy, and criticism, I have not been inattentive, but have endeavoured to derive instruction from every available source ; aware that those who undertake to teach others must themselves be taught, whether they speak from the pulpit, the press, or the lecture-hall.

Concerning my favourite authors I would say, that I have always taken great delight in the study of our old writers, such as Chaucer, Wickliffe, the English Reformers, and the early English translations of the Bible, not only on account of their matter, but the help which they also afford in ascertaining the exact meaning of words. I have strongly felt that within the last three hundred years the English language has gained much in copiousness, but it has lost much in strength. Generally speaking, no modern author expresses himself with such energy and force as did the men who first placed the Bible before the people of England in their own tongue. As an example I would refer to the description of Leviathan in the Book of Job,

as it is given in the version published by Richard Carmarden in the year 1566.

In respect of style and manner I have greatly admired William Law and Jeremiah Seed, as models of simplicity and naturalness; South, for harmony, clearness, and power, always protesting against his coarseness and levity; and have taken pleasure in contrasting the playfulness and grace of Addison with the elaborate stateliness of such writers as Hooker and Sir Thomas Browne.

In the correct statement of doctrine I have found no men among the writers of former times, who, according to my apprehension, excelled John Goodwin, John Horne, and George Lawson; and among the men who have exhibited the Christian spirit in all its mellowness and beauty, I have regarded Hooker, John Smith, Archbishop Leighton, John Corbet, John Howe, Mr. Fletcher, and Mr. Wesley, as standing at the head of their class; but have often regretted that the fine thoughts and temper of Howe lose much of their effect by the long involved and inharmonious sentences in which they are too frequently expressed. No writer I ever met with, in respect of spirit, style, and doctrinal statement, in my estimation, is equal to Mr. Wesley, especially in his sermons. I have heard the late Henry Moore say that he read other writings to *fill* his mind, but the sermons of Mr. Wesley to *clear* it. No volume I ever met with, in respect of severe logic and perfect charity, surpasses Mr. Fletcher's "Last Check to Antinomianism." The argumentation is unanswered and unanswerable, and the spirit of the writer is angelic. It savours of heaven rather than of earth; and serves to confirm the doctrine of Christian perfection for which the author so ably and eloquently pleads. One of the most popular ministers of the present times is reported to have told his hearers that they might pray for deliverance from all inward sin, but God would never answer the prayer till the hour of their dissolution. He had learned this doctrine from Calvinist divines, not from his Bible. We ask, In which of the Inspired Books is the tenet recorded? and if it is not found there, what is it worth?

Many of Baxter's works I have carefully read, and have

admired his wonderful copiousness of thought and expression ; his unrivalled power in grappling with the human conscience ; the surprising ability with which he has defended the Christian Revelation against the attacks of unbelievers ; the strength of argument with which he refutes the claims of a high and intolerant Episcopacy ; and the comprehensiveness of his views in the treatment of moral questions. Yet his style is sometimes inexcusably slovenly ; and he never appears fully to apprehend the office of the Holy Ghost as “the Comforter.” He never recognises that direct and inward witness of personal adoption, which is asserted by the best and ablest of our old divines, Episcopal, Puritan, and Nonconformist ; and therefore leaves believers in Christ to ascertain the fact of their filial relation to God from their own personal character merely. The impression which his writings leave upon my mind is, that happiness is rather an accident of religion, than an essential element of it. Whereas, according to Apostolic teaching, “the kingdom of God is” not only “righteousness,” but also “peace and joy in the Holy Ghost.” Happiness is so far from being a mere accident of religion, it enters into its very substance and nature. It is by the direct witness of adoption that the Holy Spirit kindles in the believing heart that love to God which “is the end of the commandment, and without which a man is dead while he liveth.” “We love Him, because He first loved us.” God makes the believer holy by first making him happy in the assurance of His favour : for the love which springs from that assurance is the principle of all holiness. There is nothing higher in religion than this.

“In earth, in paradise, in heaven,
Our all in all is love ;”

and in order that we may love God, we must know that He loves us. We cannot love Him as our angry Judge.

Baxter’s theory of a middle path between Calvinism and Arminianism,—between absolute and conditional election and predestination,—I never could espouse, plausible as it may appear, any more than I could entertain the theory of absolute reprobation. In his treatise on the “Universal Redemption of

Mankind " he reasons manfully and conclusively in favour of that glorious truth ; but when he speaks of the application of the benefits of redemption, so far as the non-elect are concerned, nothing can be more unsatisfactory than his argumentation. He speaks of "common grace" as being imparted to these hapless people, that they may aspire to the enjoyment of salvation through the blood of the Cross. But what does this "common grace" amount to? Just nothing: for, according to his own showing, it never brought a human soul to salvation; and he cannot say that it was ever intended to produce that effect. It is not therefore the grace of the Gospel; for that "bringeth salvation." The only ascertainable effect of Baxter's "common grace" is, that it augments the guilt of the non-elect, and therefore plunges them into deeper misery. Such refinements I can never entertain with the Bible open before me. Rather let me sing, as I have often done, in honour of the Father of mercies,—

"Thy undistinguishing regard
Was cast on Adam's fallen race;
For ALL Thou hast in CHRIST prepared
Sufficient, sovereign, SAVING grace."

The truth is, the perdition of Baxter's non-elect sinners, to whom nothing beyond "common grace" is ever imparted, is as absolutely certain and unavoidable as that of Calvin's reprobates. They can never secure an election to eternal life; and without such an election, according to his own theory, their endless misery is inevitable. His narrow views of the grace of God evidently affected his temper. He does not generally write like a happy man. It could not be said of him, as it was said of Mr. Fletcher, that his countenance and spirit were a perpetual hallelujah.

Baxter was one of the most eager controversialists that ever lived, spending the greater part of his suffering life in earnest and laborious attempts to correct what he deemed the errors of other men, and bring them to an agreement with himself; yet, in many respects, his own opinions were peculiar, and scarcely in accordance with those of any religious community in exist-

tence. He was neither a Calvinist, nor an Arminian, but a compound of both ; or, perhaps, sometimes one, and sometimes the other. To Independency he was decidedly opposed ; yet he was neither an Episcopalian nor a Presbyterian, properly speaking, being a most formidable adversary of Diocesan Episcopacy ; while, at the same time, he doubted whether it might not be the design of God that, in some subordinate sense, an order of men should so succeed the Apostles as to exercise in perpetuity a control over the ordinary teachers and pastors of the Church. He seems indeed to have been perplexed by the subtleties of his own intellect, making exceptions, distinctions, and qualifications without end. In consequence of this habit his very able contemporary Womack gave him the name of Dr. Dubitans. The most formidable of his opponents were Doctors Womack and Pierce, Episcopal divines of great learning, the keenness and power of whose logic evidently galled him. In his irritation he assailed the personal character of Pierce, but in a manner which recoiled upon himself ; for he preferred charges which he could not substantiate, and which were proved to be untrue.

Simplicity was a prominent feature in the character of this extraordinary man, who has related so many anecdotes concerning himself and his contemporaries, not only in the narrative of his life, but in his controversial and other works, as would make a volume of profound interest, if they were collected and properly arranged. Many a day have I spent in the perusal of his voluminous writings, where I have found a vast amount of important instruction : yet I fully assent to the counsel which he says was given to him by his intelligent and godly wife ; that he would have done better, if he had written fewer books, and taken greater pains in the composition of them.

Notwithstanding the wise economy of my late wife, which I thankfully record, I have often been compelled to sell a part of my books to purchase others that I wanted, to meet the necessities of my family, and other calls that were made upon me. Had I been able to retain all the volumes that I ever possessed, I suppose my library would have been twice as large

as it was in the year 1859, when it was purchased by Mr. Heald, and generously presented to the Wesleyan Theological Institution. To part with rare and valuable works upon which my heart was set, and which had been my companions and solace in many an anxious hour, was often a sore trial; but "necessity has no law;" and to murmur at that which cannot be avoided, argues not only a want of self-possession, but of just thought. The sale of my library when I resigned my charge at Richmond, and became a Supernumerary Preacher, was a seasonable relief; for I had no place where I could deposit the literary treasures I had accumulated; and the transfer of them to the shelves of the Theological Institution was a public benefit. It was also gratifying to me to know that books which I had selected with care and difficulty, and forming a comprehensive system of sacred knowledge, were likely to remain together in perpetuity, and to be turned to a good account by successive companies of tutors and students.

I cannot forget, on a review of my past life, that I have often trodden the thorny path of controversy, especially during the eighteen years that I sustained the office of Editor of the *Wesleyan-Methodist Magazine*. That periodical was begun by Mr. Wesley, partly as a medium of religious intelligence, as a means of personal edification to his growing Societies, and also as an organ of self-defence; his assailants being many, and sometimes formidable: and certainly the warfare against his character, his theological tenets, the religious agency to which he gave his sanction, and the form of discipline which he introduced among his own people, has not at all abated since the time of his decease. While he lived, "Wesley and Methodism" were a sort of target against which many who aspired to be archers directed their arrows; and their number to this day has remained undiminished. Wesleyan-Methodism, occupying a middle position between strict Churchmanship and Dissent, has hitherto been doomed to endure the hostility of both. It offers no direct opposition to either; but pursues its one object, the advancement of spiritual religion both at home and abroad, leaving other parties to settle the question of religious establishments; yet from the beginning it has been

viewed with jealousy, and has often been subjected to opposition equally malignant and untruthful.

An opinion has extensively prevailed, that a civil Establishment of religion is unfavourable to Christian unity; so that when Christians of one particular class are sanctioned by the State, while others enjoy a bare toleration, the favoured class are likely to look down upon the tolerated sects with contempt, instead of holding out to them the right hand of brotherly fellowship, as belonging to the same Christian family, the members of which are commanded to love one another, and to live in unity and peace. On this as well as on other grounds it has been contended that religious Establishments are evils, and ought to be abolished; so that all classes of Christian people, being placed on an equality, may not regard one another with either jealousy or envy.

Such a theory may appear plausible, but it certainly does not accord with fact. Religious equality will never of itself calm the spirits of angry and intolerant disputants. Quarrels among Christian communities do not so much arise from the relations in which they stand to the State, as from their different opinions concerning doctrine and forms of Church-government. The English Dissenters and the Wesleyan-Methodists are tolerated sects, and in this respect are on an equality; yet the followers of Mr. Wesley have encountered as bitter hostility from Dissenters as they ever did from the most intolerant Churchman. The *Christian Observer*, and the *Guardian* newspaper, organs of Churchmanship, are both unfriendly to the Wesleyan Body, and always have been; but they are not more so than were the *Eclectic Review*, and the *Patriot* newspaper, both organs of Dissent. The Rev. Edwin Sidney, a beneficed Clergyman, in the biographical works which he has published, has treated the character of Mr. Wesley with flagrant injustice, having laid to his charge things which are directly untrue, and would have appeared to be so, had he looked into Mr. Wesley's writings, instead of repeating the reproaches of his adversaries. The late Mr. Josiah Conder, a popular writer on the side of Dissent, has done the same thing. Mr. Gathercole, another Clergyman, it will be confessed, has displayed no special

delicacy in his treatment of the Methodists ; but Doctors Bogue and Bennett, in their “*History of the Dissenters*,” have manifested towards them a spirit quite as bitter and untruthful.

Dr. Pusey has placed to the account of the Wesleyan Body tenets which they never held, and practices of which they are as innocent as himself ; but with respect to one branch of their economy, he has been outdone by Mr. Isaac Taylor, who, without inquiry, has inexcusably confounded together two institutions of Methodism,—the bands and the classes,—and then, on the ground of his own misrepresentation, has advanced against the entire body of Methodists the foulest slander that has emanated from the British press since Bishop Lavington, more than a hundred years ago, published his most offensive ribaldry, which called forth the righteous rebukes of Mr. Wesley. The weekly class-meeting is a service which all the members of a Methodist Society are pledged to attend. Mr. Taylor states that in every such meeting it is the office of the Leader “to demand of each member an unreserved exposure of a week’s sins and temptations ;” and he asks, “What is it that could be the product of such disgorgements when each was solemnly enjoined, with a remorseless disregard of delicacy, to pour forth, before all, the moral ills of the last seven days ? The gross-minded and the shameless will be prompted by egotism and by a bad ambition to discharge the week’s accumulations of their bosoms very copiously,” etc.* Hear this, ye maidens of Methodism ; aged matrons, and Methodist mothers ; young men, and fathers of families : if Mr. Taylor’s statement be true, there is not one of you, either man or woman, that is possessed of the ordinary delicacy of mind which is essential to a correct moral character, to say nothing of religion !

It will be observed that Mr. Taylor here recognizes no difference between the carnal and the spiritual mind ; between the heart of a sanctified believer, and the heart that is “full of evil,” remaining under the power of its native sinfulness ; but surely they are not to be confounded together. “The pure in heart,” who are even now prepared for the beatific vision, and to whom the promise of that consummate blessedness is made,

* “*Wesley and Methodism*,” p. 252. Edit. 1851.

are not to be confounded with the antediluvian sinners, of whom it is said, that "every imagination of the thoughts" of their heart was "only evil continually." Our blessed Lord has said, that "a good man out of the good treasure of his heart bringeth forth that which is good;" and that "a good tree cannot bring forth evil fruit." Whom are we to believe? the world's great Teacher? or the prejudiced author of "*Wesley and Methodism*?"

The conduct of Mr. Taylor is the more reprehensible, because he affects to treat of Methodism philosophically, and not as a religious partizan. It is the province of a philosopher, in the first place, clearly to ascertain his facts, and accurately to describe them; and then to deduce from them fair and legitimate conclusions. In both these respects Mr. Taylor is at fault. He has done neither the one nor the other. The classes generally consist of both men and women; the bands, of men only, or of women only; for in them the men and women always meet apart. A class consists generally of twenty or thirty persons; a band of three or four only. In the classes no regard is paid to age or rank; in the bands the members are usually of the same age and condition. With the members of the Society it is perfectly optional to meet in band or not; but no person can be a member of the Society who refuses to meet in class. Persons are admitted to the class-meeting on the simple condition of a desire to flee from the wrath to come, attended by fruits meet for repentance: whereas those who meet in band are understood to be believers in Christ, who are walking in the light of God's countenance, and are at least going on unto perfection; if they have not already attained to the state in which they are enabled to rejoice evermore, to pray without ceasing, and in every thing to give thanks.

Nothing can be more remote from truth and fact than Mr. Taylor's representation of the character of those who observe the band rules. So far are they from being the egotistic and gross-minded persons he describes, the truth is, that the most eminent examples of Christian godliness the Methodist Connexion ever knew, at any period of its existence, have belonged to the bands, and have observed the rules relating to them. Holy

and intelligent women especially, such as Jenny Keith, Jane Cooper, Mrs. Le Fevre, Mrs. Fletcher, and Miss Ritchie, all belonged to this select number, and may be regarded as a specimen of the persons to whom Mr. Taylor has applied some of the most odious epithets that the language could supply. Such is the power of party-feeling, even in a man who assumed the character and tone of a philosopher.

The late Dr. Pye Smith, according to his published Lectures, used to *insinuate* to the candidates for the Dissenting ministry who were under his tuition, that the Methodist Body do not hold the Protestant doctrine of justification by faith; and that Mr. Wesley had two creeds; one for private use, and another which he publicly avowed and defended. He has therefore placed him in the same category with the Jesuit Bellarmine, and another Popish writer of the same class; both of whom he says *held* and *denied* that "Divine grace is unmerited and absolute."*

The tenets charged upon Pelagius, on account of which he has been branded as a heretic for fourteen hundred years, are a denial of original sin, and a denial of the Holy Spirit's influence in the process of human salvation; and the late Dr. Payne, another professor of theology in a Dissenting college, was accustomed to declare to the students under his care, and now declares to all the world in his published Lectures, that John Wesley was "the great Champion of Pelagianism in this country."†

"Yet Brutus is an honourable man;
So are they all,—all honourable men;"

only, when speaking of John Wesley and his people, they were apt to forget that there is an ancient command from heaven which says, "Thou shalt not bear false witness against thy neighbour," and, "Lie not one to another."

For eighteen years it was my official duty to repel attacks of this kind, and to defend the living and the dead, in accordance with the Apostolic charge, "Let not your good be evil spoken.

* "First Lines of Christian Theology," pp. 422, 601. Edit. 1854.

† "Lectures on Christian Theology," vol. i., p. 129. Edit. 1850.

of." Whether I always resisted aggression in the spirit of pure charity, I will not say; but this I can affirm, that in no controversy in which I was engaged was I the original assailant. Never did I write a paragraph against either Churchman or Dissenter, but in self-defence; and had they been willing to live in peace with their Methodist neighbours, they would never have received an unkind word from me. Methodism and the character of its Founder are indeed fair subjects of criticism, and even of candid animadversion; but when I saw them assailed in a spirit of reckless hostility, by men who never took any pains to understand either the one or the other, and were alike regardless of truth and charity, I confess they touched the apple of my eye. Judging from the past, it is my conviction that in this free country the peace of the Church cannot be preserved without a vigilant literary police, who will bring to the bar of the public every one who attempts to rob his Christian neighbours of their good name; and will secure the infliction upon him of such chastisement as will warn others not to offend in the same manner.

Many honourable exceptions indeed there are, both in the ranks of Churchmanship and Dissent,—men who breathe the spirit of their Saviour, and on no account would "bear false witness" against a Methodist "neighbour:" but this is not the character of all. The press still presents undeniable proof that there are readers to whom misrepresentation and untruthful censures are highly palatable, and writers who are quite ready to supply the savoury aliment.

Often have I found, however, that the men who are forward to censure and condemn their brethren are themselves the more guilty parties. An eager accuser is seldom an innocent man. Dr. George Payne, who charges Mr. Wesley with Pelagianism in terms the most unqualified, and therefore with a denial of original sin, was himself, on this very subject, less orthodox than the Arminian leader, whom he deemed himself authorized to brand as a heretic. Mr. Wesley's volume on original sin is in more perfect agreement with the doctrine of Protestant Churches in general,—as it is laid down in their Confessions of Faith,—than are Dr. Payne's elaborate "Lectures"

on the same subject. The Doctor, who is so ready to condemn Mr. Wesley,—whose writings it is clear he never read, for he ascribes to him words which Mr. Wesley never wrote,—has introduced in his discussion of this important doctrine some refinements of a very dubious character, which have called forth strong animadversions from the pen of an able Scottish divine.*

With respect to Dr. Pye Smith's insinuated doubts concerning the doctrinal soundness of Mr. Wesley and his people, I would observe, that not one of them has ever taken upon himself to tamper with the canon of the Old Testament,—to which the incarnate Son of God gave His direct sanction,—as the Doctor has done, or has expressed such low and unworthy views respecting the inspiration of Holy Scripture, as are found in some of the Doctor's writings, which have given great and just offence to not a few of the wisest and best of his own brethren. On these points, at least, I affirm Dr. Smith was less sound in the faith than the men whom he took upon himself to censure as objects of suspicion. Dr. Smith is worthy of all honour as a learned and pious man, and as an advocate of the Godhead and Atonement of Christ; but he has been justly accused of excessive lenity as a controversialist, when questions of vital importance were at issue. He had charity for English Socinians, who deny the Divinity of our Saviour, and the reality of His Sacrifice; and no less for German sceptics, who throw discredit upon the entire Bible; but he had not even ordinary candour for John Wesley, who, in respect of the great verities of the Gospel, was as orthodox as Dr. Smith, or any other uninspired man that ever lived.

* See "The Edenic Dispensation: with Strictures on Dr. Payne's Lectures on Original Sin. By the Rev. James Meikie." 1850.

CHAPTER XXIV.

STUDIES INDUCED BY OFFICIAL DUTIES—WESLEYAN-METHODISM: ESSENTIAL TO THE WELFARE OF THE NATION; NEITHER THE ESTABLISHED CHURCH NOR DISSENT CAPABLE OF SUPPLYING ITS PLACE; ITS VITALITY DEPENDENT ON THE EVANGELICAL CHARACTER OF ITS MINISTRY—THE CLASS-MEETING: ITS PROVIDENTIAL ORIGIN; ITS IMPORTANCE TO METHODISM; A NATURAL RESULT OF RELIGIOUS LIFE—THE CLAIMS OF THE YOUNG UPON THE PASTORATE—CONNEXIONAL DISTURBANCES: OFTEN TRACEABLE TO POLITICAL CAUSES; AGITATIONS IN THE ESTABLISHED CHURCH AND DISSENT LESS VIOLENT IN FORM, BUT MORE SERIOUS IN THEIR NATURE—NOTES OF CONNEXIONAL PROGRESS DURING THE LAST SIXTY YEARS AND UPWARDS—"MAY IT LIVE FOR EVER!"

WHEN I became a member of a Methodist Society, and when at a later period I entered upon the Itinerant Ministry, my knowledge of the world, of the Church of God in its various sections, of theology, and of religious controversy, was confined within very narrow limits. I joined the Methodists because they were the instruments of my salvation, and because all their principles and institutions, so far as I understood them, agreed with that new nature which I received when I believed in Christ, and felt "the love of God shed abroad" in my heart by "the Holy Ghost given unto me."

My official engagements in connexion with the Methodist Body have imposed upon me the duty of studying the character, the history, and the writings of Mr. Wesley, together with the history and economy of the Connexion which bears his name. For more than half a century I have also had favourable opportunities of observing the working of the system, and the trials to which it has been subjected; I have read and considered many of the books which have been written against it; and have also read and pondered some thousands of volumes written by men living in different ages, and holding almost every variety of religious opinion,—Episcopalians, Presbyterians,

Independents, Baptists, Predestinarians, and Arminians ; and the result of the whole is a thorough conviction that I made a right choice at the outset of my religious course, and have hitherto been guided by a Hand Divine. According to the best judgment I can form, in no other Christian community should I have had equal means and opportunities of either receiving or doing moral and spiritual good. Here, then, I intend to remain. "This people shall be my people, and their God shall be my God." Where they live and worship, there will I live and worship. In fellowship with them I intend to die. But neither will death dissolve our happy union. With them, and all who love the Lord Jesus Christ in sincerity, I trust to be one in Him for ever.

As to the manner in which I have been employed in connexion with Methodism, I trust that I have been led by the providence of God, to whose guidance I have felt it my duty to surrender myself. I can say with perfect truth, that the service in which my life has been spent was in no instance chosen by myself. I never entered into a pulpit as a Local Preacher till I was urged so to do by the Superintendent Minister who was over me in the Lord. At the recommendation of other men, and not at my own request, I was appointed by the Conference to the regular duties of a Circuit before I had given my consent to such an arrangement, and before I was at my own disposal. The office of Editor and, afterwards, that of Theological Tutor were forced upon me in opposition to my sincere and earnest remonstrances ; for in both cases I distrusted my own ability to discharge the duties connected with them. By a clandestine press I have been accused of ambitiously aspiring to these posts of honour, and of a tenacious adherence to them when obtained ; but I can bear the accusation without a murmur ; for He who made me knows that it is untrue ; and that my highest ambition, ever since I became a Travelling Preacher, has been to spend my life in Circuit work. The duties of the Presidency of the Conference, honourable as they were in themselves, were to me irksome rather than otherwise ; for I was always conscious of an inaptitude for matters of business. The study, the pulpit, the class-room, the chamber of the afflicted, are the places

where I should have found my most appropriate and agreeable employment. In this, the prevalent desire of my heart, I have been overruled ; so that, if I have not pursued through life my Providential path, the blame does not rest with me, but with the men with whom I was associated in the service of Christ.

An opinion has often been expressed within the last few years, that Methodism was necessary a century ago, as a means of awakening the Church and nation out of their guilty apathy in respect of religion ; but that it has fulfilled its mission, and ought therefore to disappear as a separate agency, and merge itself in the Established Church. In these views I confess my inability to concur. There has indeed been a vast increase of true religion in England within the last hundred years ; but there has also been a vast increase of population ; so that there are now, in all probability, as many ungodly people in the United Kingdom as there were when the Wesleys and Mr. Whitefield entered upon their irregular labours as itinerant and field preachers. During this period there has been a gratifying increase of enlightened piety and zeal in the Established Church, both among the Clergy and laity ; but then evils of fearful magnitude have also made their appearance within her pale ; and no adequate power to correct and remove them has hitherto been put forth.

Suppose a young clergyman, thoroughly imbued with the Ritualistic spirit, to be entrusted with the charge of a country parish, where he teaches from the pulpit the essential elements of Popery, in opposition to which the Protestant martyrs bled ; and to exhibit in his dress and gesticulations the fopperies of the Papal ceremonial : what is to become of the poor people, if there be not in their neighbourhood a Methodist chapel, to which they may resort to hear the truth ? In many cases they and their children will first be confounded, and then prepared to receive the pernicious teaching of "the man of sin." Oxford sends forth semi-Romanists, to prepare the unsuspecting peasantry of England for such agents of mischief as the Papal authorities are prepared to employ and sanction, in their attempts to inveigle unsettled and straying sheep into the fold of mystic Babylon.

Or suppose a young man, warm from the cloisters of Oxford, going into a country village, under Episcopal authority, to echo the sentiments of the Rationalistic party, as they are expounded by one of the popular Professors now resident in that University. He tells the people that St. Paul's Epistles contain a mixture of Gospel truth and of Jewish error ; that this famous Apostle, to whom the Christian Church has paid a mistaken deference for eighteen hundred years, is not entitled, as a teacher of religion, to their entire confidence, but that his Epistles must be read with reserve ; that he wrote in Greek, of which he professed to have an inspired knowledge, but it is doubtful whether in every case he really understood the exact meaning of the words he has used ; that he made a great mistake in the first Epistle which he addressed to the Church of Thessalonica, and had to write a second time to correct the error into which he had fallen ; that Christ did indeed die, but not as a propitiatory sacrifice for sin, though the Scriptures say He did ; that the testimony of Scripture on this subject is contradicted by our own personal consciousness, which is a greater authority than the Bible ; that a man may solemnly declare before God, that he believes the doctrines of Christianity as they are understood by the Church of England and embodied in her formularies, though he has no such belief. If a Reverend Professor in the University may thus teach and thus act, why may not a country Vicar follow his example ? And are the everlasting interests of an unsuspecting peasantry to be sacrificed because the patron of a living has nominated such a man to a parish, and the Bishop has committed to him the care of souls ? The English peasantry are shrewd enough to see that if one Apostle is unworthy of credit, so are the rest, and so are the Prophets of the Old Testament. What then is to be expected but Sabbath desecration, drunkenness, profane swearing, and every evil work ? Let the people then have at least an opportunity of hearing the Gospel, as Christ and His Apostles taught it, and as it is understood by the great body of Christian people. If they cannot hear it in the church, let them hear it in a Methodist chapel, or from a faithful evangelist in the mud-walled cottage or a day-labourer. At all events, let the poor hear the Gospel as it is

laid down in the New Testament, unmutilated and uncorrupted by the rashness and folly of clerical sceptics, whether Reverend or Right Reverend.

The more I think on this subject, the more deeply am I convinced that Wesleyan Methodism is an institution, the maintenance of which is essential to the welfare of the nation ; and that a Methodist chapel in every village and hamlet, as well as in the large towns, would be a public blessing. Many parishes are indeed favoured with clergymen who preach the truth with fidelity, and are in every respect "ensamples to the flock ;" but human life is brief and uncertain ; and who knows, in any given case, what a faithful clergyman's successor may be ? whether "a good minister of Jesus Christ," a semi-Papist, or a sceptic ? According to the popular teaching of a numerous class of clergymen, mankind are saved not by personal faith exercised in a penitent state of the heart, but by the efficacy of the sacraments, administered by men who are in the "Apostolical succession ;" so that all whom they baptize are regenerated, and all to whom they administer the Lord's Supper are pardoned. The Methodist doctrine of the new birth, and of personal conversion, they therefore declare to be a delusion. In this manner the ignorant are misled to their endless ruin. They are taught to substitute the forms of religion for its substance ; to believe themselves to be the children of God, when they are the children of the wicked one ; and that they are in the way to a blessed immortality, while their hearts are unsanctified, and their lives unholy.

Dissent, as it exists in England, is not likely ever to meet the religious wants of the people in our agricultural villages and hamlets. Independency is not in itself aggressive. When its friends, therefore, under the influence of godly zeal, attempt to extend the kingdom of Christ, either at home or abroad, they are compelled to deviate from their recognized system of Church-order, and adopt the connexional principle, by the formation of a general Society. But it will be a long time before they can, by means of Home Missionary institutions, extend the benefits of evangelical instruction to every destitute locality in the land. After all therefore that has been done by the Church

and by the Dissenters, and after all that can yet be done by their combined efforts, there will still be a need of Methodism as a distinct religious agency. Merge it in the Established Church, and it will immediately lose its freedom of action, and cease to meet the wants of the people where the Church teaches Tractarian error, or a bewildering scepticism. To a considerable extent the Church is a creature of the State, which imposes restraint upon clerical action, such as the Apostles never acknowledged, and Mr. Wesley could not brook; confining the ministers of Christ to their own parishes, forbidding them to extend their labours beyond a prescribed boundary; even though the people beyond that boundary are perishing in sin and ignorance, and are willing to receive the truth, by whomsoever it may be declared to them.

That Methodism may still fulfil its mission, it must be preserved in its integrity, and in its primitive spirit. Its ministry must not be artificial, but plain, earnest, awakening, instructive, practical, encouraging: in one word, thoroughly evangelical; adapted and *designed* to bring sinners to repentance, penitent sinners to Christ as their Saviour, justified believers to a course of practical holiness, and to a state of entire sanctification to God. In order to its success, it must be ever exercised with much prayer; that the word, like that of the Apostles, may be attended by a Divine power. Such was the ministry of the Wesleys, of Thomas Walsh, of William Bramwell, of Joseph Benson, of Adam Clarke, and of all the great men of Methodism. They spurned the emptiness of an inflated rhetoric, of a sickly sentimentality, and proclaimed the truth with a clearness, a zeal, and an energy, which were all but irresistible. "With great power gave the Apostles witness of the resurrection of the Lord Jesus."

It was by the special Providence of God, I apprehend, that Mr. Wesley was led to sanction the weekly class-meeting, as a means of religious edification. It was not, in the first instance, devised by him, but arose out of the religious yearnings of the people who were awakened and converted under his ministry and that of his brother. These simple-minded people, just brought into a state of personal reconciliation with God,

longed for Christian fellowship. They wanted to meet together, with other persons like-minded, that they might declare what the Lord had done for their souls, pray with and for each other, and by mutual counsel promote each other's comfort and edification. It was not sufficient that they attended the ministry of the Word, and approached the table of the Lord; they felt that they could not live without Christian fellowship. The same feeling prevailed in the primitive disciples. The converted people in Jerusalem, after the Pentecost, were "of one heart and of one soul;" they assembled in one another's houses; and "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The believers at Thessalonica "comforted" and "edified" one another. The hearts of the Colossians, of the Laodiceans, and of Christian people everywhere, were "knit together in love." The Hebrews who were "partakers of the heavenly calling," forsook not "the assembling of themselves together" for their mutual improvement in personal godliness and in good works. St. Peter spent some days and nights in the company of heathen soldiers; but it was because he was bound to them by a chain. As soon as he obtained his liberty, he went directly, as by a moral instinct, "to the house of Mary the mother of John, where many were gathered together praying." Peter and John were for a time imprisoned, and then arraigned as criminals in a court at Jerusalem; but "being let go, they went to their own company." And so it always will be with spiritually-minded people. Theirs is not the religion of form, but of love; and it is of the essence of love to make all one. Hence the true philosophy of the class-meeting. During a long life of observation, and especially during the forty years in which I myself had the charge of a class, I have invariably seen that in exact proportion as the members are spiritually-minded, and religiously in earnest, they prize these meetings, and delight to attend them; and as they become worldly in their disposition, and formal and lukewarm in the service of God, they are indifferent to these means of grace, and seek for excuses to justify their non-attendance. As to myself, I have found it to be a great benefit to be compelled, once a week at

least, to review my past conduct, to inquire into the state of my heart with respect to God; and I have every reason to believe that at this day I am a better man than I should otherwise have been, in consequence of the weekly class-meeting, which I have been accustomed to attend.

No relaxation with respect to this branch of the Wesleyan economy I trust will ever be allowed, whatever may be said to the contrary, by men who are given to speculation and change. Surely the experience of more than a hundred years, in which the vast utility of these meetings has been manifest and undeniable, is sufficient to secure for them the stamp of perpetuity. They are equally beneficial to the young disciple and to the aged believer; and are proved to be as well adapted to the reclaimed savages and men-eaters of Fiji as to the converted people of civilized England. Indeed, without some such intercourse with each other as these meetings secure, it is impossible for Christians completely to fulfil the duties which they owe to one another. How can they otherwise realize "the communion of saints;" how "bear one another's burdens, and thus fulfil the law of Christ?"

Sound and effective preaching, attended by the awakening and converting power of the Holy Ghost, will secure perpetuity to the class-meeting, but nothing else will produce that effect. Pamphlets and tracts may be written and circulated without end in favour of these weekly meetings for the mutual communication of religious experience; but if the people have no religious experience to communicate, they will be urged in vain to meet together for any such purpose. If they feel no sorrowful conviction of sin, they will never seek the sympathy and prayers of those who have passed through the same painful process to the joys of pardon. If they do not know their sins forgiven; if they are unconscious of any gracious change in their state and character; if they are not sensible of any spiritual conflicts, victories, and progress; they will never in the fulness of their hearts utter the joyous exclamation of the grateful psalmist: "Come and hear, all ye that fear God, and I will declare what He hath done for my soul."

It is by the faithful ministry of God's word, and by that only, that these effects are ordinarily produced, and that men and women are prepared for the communion of saints. "Give me a place where to stand," said a vain man of ancient times, "and I will move the earth." The minister of Christ is supplied with a standing-place, and with a lever of sufficient power, to produce a far more important and striking effect than that philosopher ever contemplated. The Gospel, rightly applied, is "mighty through God." But it is the complete Gospel, exhibiting, as the common privilege of believers, deliverance from all sin in the present life, so that the guilt of sin is cancelled, the heart is purified from an evil conscience, and nothing remains within contrary to the pure and perfect love of God. For the notion, that entire holiness is obtained only in the article of death, is as baseless a dream as the Popish purgatory; both of them having been derived, not from the Holy Scriptures, but from the old heathen and Gnostic theory, that where there is matter there is moral evil, which nothing can effectually correct and remove; so that the body is necessarily a subject of moral defilement. Whereas, according to Apostolic teaching, the blood of Jesus Christ cleanseth from all sin; and to that blest Fountain every sinner has freedom of access. Many of the old Methodist Preachers were eminently successful in leading the people of their charge to realize its efficacy; and their sons in the Gospel, it is hoped, will be equally faithful in maintaining this part of their testimony, and equally successful in bringing their hearers up to the true standard of Christian holiness. The weekly class-meeting *then* will be no burden, but a source of joy and delight.

Indifference to the class-meeting, generally speaking, is the direct consequence of religious declension, or of the absence of a sound conversion. We never find this means of grace either slighted or neglected by young converts in the sacred ardour of their first love, nor by earnest believers who are going on unto perfection. But when men have left their first love, so as to have become lukewarm, or cold in their affections; or when they have assumed the Christian profession without any deep conviction of sin, and have therefore never entered

into the true liberty of the Gospel ; they cannot find joy and delight in the fellowship of saints ; for this reason, that they are not saints themselves. In real revivals of religion the young converts, full of joy and peace in believing, flock to the class-meeting like “ the doves to their windows ; ” and nothing is wanting to render this ordinance as popular as it ever was in Methodism but a copious effusion of the Holy Spirit’s grace. It was when the Christians in Jerusalem “ were all filled with the Holy Ghost,” that they were so blended and gathered into one, as to be “ of one heart and of one soul.” The religion of Christ is essentially social in its character. The kind and heavenly affections, which it never fails to produce, find their appropriate exercise and play in sanctified intercourse with spiritually-minded people.

I cannot but regard the mutual greetings which usually take place at the close of a class-meeting as second only in importance to the class-meeting itself. The members take one another by the hand, inquire after one another’s welfare, and thus indicate the kind affections with which their hearts are charged. Words cannot express the cheering effect which these greetings often produce in such as are anxious and sad. A poor widow, struggling with adversity, and ill able to provide for her helpless family ; a labouring man, toiling hard to obtain bread for his wife and children ; are taken by the hand, and hear words of friendliness and sympathy from the lips of persons who are above them in social position, and are comforted. Should it be suggested to individual members, that they do not need for themselves the class-meeting as a religious stimulus, they will do well to remember that it may be worth their while to attend that service, were it only to look kindly upon their brethren and sisters, and to speak a word in season to such as may be ready to faint in the day of adversity. Methodists should attend their weekly class-meeting, for the purpose of doing good to others, as well as that of receiving spiritual benefit themselves. When both these objects can be secured at once, a double motive is brought to bear upon a thoughtful and conscientious mind.

It has been objected to the Methodists, that they make attend-

ance upon the weekly class-meeting a condition of *Church-membership*; which is not true. A Methodist Preacher baptizes several children in the public congregation on the Lord's day, and then returns thanks to God for their admission "into the ark of Christ's *Church*." Do these infants, who are carried home in the arms of their mothers, meet in class? or are they deprived of their membership for their non-attendance? Adult persons of good moral character, who do not meet in class, are admitted by ticket to the table of the Lord in Methodist chapels. Do not these people belong to the Church of Christ, in the sense which the term *Church* generally bears in the New Testament? Who ever supposed that the Methodist Societies are commensurate with the Christian Church? These Societies, with their weekly class-meetings, were formed for the purpose of fostering and promoting spiritual religion, and have long been found admirably adapted to secure this object; but, even connected with Methodism, it is undeniable that there are members of the Christian Church, both infant and adult, who do not meet in class. Yet this is no reason why the Methodists should make light of an institution which they and their fathers have for ages proved to be connected with spiritual benefits of the highest order.

Some new and efficient arrangement is necessary to lead the youth of Methodism to the enjoyment of the salvation of God, and to secure their permanent connexion with this form of Christianity. The Methodists, in common with the generality of Christians, practise infant baptism, which they justly regard as the Sacrament of admission into the Church of God; yet these members of the Church are not generally recognized as such, unless in adult age they give signs of repentance, and request admission to the class-meeting. This certainly is an unsatisfactory state of things. If they are members of the Church from the time of their baptism, their names ought to be enrolled as such; and as soon as they are capable of receiving Christian instruction, they should be regularly catechized and taught under the Church's sanction, as well as by their parents. The ministry which Christ ordained, according to the tenour of the New Testament, comprehends not only

preaching, but the pastoral oversight of the Church,—its junior members, as well as those of adult age. It is not sufficient that they are taken to Sunday-schools. They should be divided into classes, and regularly met for the purpose of personal instruction and encouragement, in respect of religion, if not by Ministers themselves, by persons regularly appointed to the service, and acting under the direction and sanction of the regular Pastorate. On this subject my late brother Samuel bore a solemn and earnest testimony for many years; but his success was far from being proportional to his hopes and convictions. The time surely will come when the case of Methodist children will receive more serious and practical attention than it has yet obtained.

The agitations which have taken place with regard to Methodism have, doubtless, created in many minds a feeling of disgust; so that thoughtful persons who have not understood the facts of these cases have come to the conclusion, that there must be something essentially vicious in a system which is connected with such outbreaks of evil as the nation witnessed a few years ago. To those who entertain such thoughts I would observe, that the disturbances which have dishonoured and afflicted the Methodist Body may be often traced to political causes, with which religion, properly speaking, has little or no concern. Those disturbances have never related to matters of doctrine, but always to Church-government; and they have invariably taken place in times of civil disquietude, and when democratic elements have been in extensive operation.

The agitation which Alexander Kilham promoted took place at the time of the French Revolution, when societies were formed in England to overturn the monarchy, and to introduce a republican form of government. The public mind was unsettled; existing governments were regarded as tyrannies; every one was talking about “the rights of man;” and “the people” were declared to be “the origin of power.” It was not to be expected that the Methodist mind would altogether escape the democratic bias which extensively pervaded the country.

Dr. Warren’s agitation occurred when the public attention had

lately been occupied with the question of Parliamentary Reform, and the people were everywhere clamouring for political power. Such was the state of excitement, that when the Legislature seemed tardy in its movements, one of the most popular of the London newspapers called upon the people to learn the military exercise, and demand an extension of the elective franchise with arms in their hands. Here again men of limited views, who were given to change, thought that some new ecclesiastical arrangements should be adopted by the Methodists, corresponding with what was called Parliamentary Reform.

The last agitation of Methodism was at its height immediately after the memorable year of 1848, when nearly all the thrones in Europe were shaken to their foundations, and a passion for change was deep and widely spread.

Government, even in its mildest form, is a restraint upon mankind, and is often felt to be a cause of uneasiness to those who are under its power. It has therefore been justly observed, that "He that goeth about to persuade a multitude that they are not so well governed as they ought to be, shall never want favourable and attentive hearers." The government of Moses, though it was conducted under the manifest direction of Almighty God, was spoken against and openly resisted by many thousands of the men of Israel, who shared in its benefits. Absalom, a worthless young man, stained with the blood of his own brother, by plausible speeches against the government of his father, succeeded in raising a civil war for his father's dethronement, though that father was known to be "the Lord's anointed." Among the first Christians too we read of a Diotrephes, "who loved to have the pre-eminence;" and who even "prated against" the Apostles "with malicious words," impatient of any control even by inspired men. What wonder is it then that among the many thousands of people who are connected with Methodism, a passion for novelty and a spirit of insubordination should occasionally appear, especially in times when large masses of the community are seeking for social and political changes?

To form a correct judgment concerning Methodist agitations, the manner in which they have been originated and carried on must be carefully considered. Two or three Preachers, thinking

that their character and abilities are not duly appreciated, and mortified that they are not preferred to offices for which they think they are well qualified, set themselves to oppose and grieve the men whom they regard as standing in the way of their advancement ; and under the influence of disappointed feeling persuade the Societies that *their* rights are invaded, and urge them to acts of resistance. In times of public excitement it is not difficult, by such means, to produce “swellings and tumults.”

Agents of mischief, in their attempts to promote strife and division in the Wesleyan Connexion, derive great advantage from the intimate union which subsists between the Preachers and the Societies, and between one Society and another. A quarrel between a Clergyman and one of his brethren, or between two Dissenting Ministers, excites little public attention, because the parties are isolated ; but in the Methodist Connexion such quarrels are felt from one end of the kingdom to another, because the Preachers and the Societies everywhere feel that they are one Body. Their compact unity gives them a mighty advantage in their efforts to do good in the world ; because in the erection of chapels, in Missionary operations, and in the extension of village preaching, they act simultaneously, putting forth their combined strength in the cause of Christ. The Connexional principle may be applied to purposes of both good and evil ; but the evil is accidental and temporary ; while the good is inherent and enduring.

It has sometimes been observed that the Church of England is the abode of peace, and is not afflicted by such agitations as the Wesleyan Body has witnessed, to the disgrace of religion, and even of civilized life ; men professing Christianity perambulating the country, speaking all manner of evil, in mixed assemblies, against those whom they had for years acknowledged as their brethren in the Lord. Dissent too, it has been alleged, presents no such outbreaks of malignity and rancour. On these grounds, it has been suggested, that Churchmanship and Dissent are both preferable to Methodism as forms of Christianity.

On this subject I would observe that if the Church of England is not agitated, it ought to be ; for many of its Clergy are

tainted with Popery, and others with Scepticism, evils which would not be tolerated in Methodism; no, not for an hour. Subscription to the formularies of the Church, in many cases at present answers no purpose whatever, except that of securing ordination and a living; for not a few of the Clergy both preach and write, without reserve, against the doctrines to which they have declared their full assent. Whether a practice so immoral ought to be connived at, and passed over in silence, by the professed members of the Church, may be left to the decision of pure-minded and upright men. What would be thought of statesmen, judges, naval and military commanders, who should thus openly disregard the pledges which they gave on their appointment to their several offices? Ministers of the Gospel, being set for the conservation of public morals, ought, of all other men, to uphold the sacredness of truth; so that for them openly to violate their solemn engagement is matter of public scandal, of which men who profess to have entered into the labours of Christ and His Apostles ought to be ashamed.

The absence of popular agitation in the Established Church, it may be further observed, is attributable to causes, from the operation of which it is hoped Wesleyan Methodism will be always free. Generally speaking, the clergy are independent of the people, being neither nominated nor supported by them. The people to whom they minister, have no guarantee as to the personal piety or the doctrinal soundness of the men whose teaching they attend, and from whom they receive the sacraments of Christ. Nor are the laity under any strict discipline as to their religious and moral conduct, but are indiscriminately admitted to the table of the Lord. When every one does what is right in his own eyes, there is clearly no ground of agitation. But the Wesleyan Connexion, it is earnestly hoped, will never seek to obtain peace on any such terms as these. However desirable peace may be, truth and purity are of still higher importance, and ought never to be bartered at any price. Christians are charged to "come out from among" the ungodly and profane; and are warned that every one who bids "God speed" to an abettor of antichristian error is a "partaker of his evil deeds." The doctrinal purity of the Wesleyan pulpit

has hitherto been sacredly guarded ; and the indiscriminate administration of the Lord's Supper is never thought of in a Wesleyan chapel, and it is hoped never will be.

That the Dissenters are also free from such wide-spread agitations as that which lately afflicted the Wesleyan Body is true, because of their isolation, their churches being independent of each other. Yet Dissent has its disturbances, as well as Methodism, and as all voluntary Churches must have at one time or another. Disputes which lead to divisions in Independent churches are matters of frequent occurrence ; and within the last few years the Dissenters of England have had among themselves agitations far more serious in their nature and results, though less violent in their form, than any that Methodism ever knew. The late agitations of Methodism, which some Dissenters assisted to exasperate, related only to matters of discipline ; but those of Independency, which still exist, and are likely to continue, relate to the truth of the Bible, and to some of the essential doctrines of Christianity. It is in vain therefore to imagine that in this world of sin and error men can, by embracing any form of religion, avoid trouble and annoyance, and spend their lives in absolute "rest and quietness." Such is the state of human nature, and the power of the wicked one, "it must needs be that offences come ;" and the concern of Christians should be, not to avoid them, but to meet them in a spirit of uncompromising fidelity, yet so as to exemplify "the meekness and gentleness of Christ."

Instability in religion is an evil upon which every religious community must calculate. It is often witnessed in circumstances the most favourable to piety. There was a time when "many" of even our Lord's "disciples went back, and walked no more with Him ;" and at the close of his life, St. Paul mentioned it as a sad, but notorious fact, that all his spiritual children in Asia "were turned away" from him, seduced by one evil influence or another. In some of the seven churches of Asia evils of enormous magnitude were tolerated ; and in all of them there were discernible sad proofs of religious declension. It is therefore no matter of surprise that ordinary ministers sometimes mourn to see their hopes blasted, and the fruit of

their labour destroyed. In the purest and best organized Churches, soon or late, "will men arise speaking perverse things, to draw away disciples after them;" and "many will follow their pernicious ways," however earnestly they may be warned by their faithful ministers and pastors. "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun."

The troubles of Methodism have only served to give greater stability to the system, and prepare it for more extensive usefulness in the world. A man who has had to fight his way through difficulties, discouragements, and opposition, usually possesses greater strength of character than the man who has always lived at ease, and has had everything provided for him by the heads and hands of other men; and just so it is with religious communities. Methodism, assailed by many a storm, both from the Church and Dissent, and often betrayed by faithless friends from within, stands at this day in greater strength and efficiency than at any former period of its existence. Men of limited views and of timid disposition would sacrifice everything, even Christian truth and order, to secure a temporary tranquillity; but John Wesley and his hardy sons in the Gospel have better understood their trust and calling. At the Diet of Worms Martin Luther, having placed his foot upon the rock of Scripture truth, exclaimed before the most formidable powers in Europe, "Here I stand: God help me!"

To me it is a matter of thankfulness to God that I have lived to see the Connexion, both at home and abroad, in a state of peace, and of general prosperity and enlargement. Facilities are given to every Circuit to memorialize the Conference concerning any rule of the Body that is deemed injurious in its operation; but they have nothing to complain of, and are bent upon higher objects than the modification of rules as matter of mere theory and opinion. They are happily intent upon the advancement of true religion by the spread of the Gospel in neglected villages, in the crowded population of large towns, in the army, the navy, and in the heathen world. Never were the Societies generally in a state of more profound peace; never

was such liberality manifested for the erection of new chapels and the relief of such as are burdened with debt ; never were the Preachers, so far as I am able to judge, more closely united in the same mind and in the same judgment ; never were the Conference and the laymen of the Body more entirely one in judgment, confidence, and affection ; never were the Foreign Missions more prosperous, or more generously supported ; never was the cause of Wesleyan education in a more hopeful state than it is at this day. This is the Lord's doing, the effect of His gracious influence, copiously and widely vouchsafed ; and it is more than a compensation for the clamour of agitators, and the reproaches which were lavished upon the Conference by a licentious press, and by licentious tongues. Such are the fruits of fidelity in the hour of trial, and the remembrance of the promise, "The Lord shall comfort Zion : He will comfort all her waste places ; He will make her wilderness like Eden, and her desert like the garden of the Lord ; joy and gladness shall be found therein, thanksgiving and the voice of melody."

Having been a party to the establishment of the Wesleyan Theological Institution, watched its progress from the beginning, and been officially connected with it for nineteen years, I feel it my duty to record my testimony in its behalf. Much of the prejudice against it which once existed has died away ; yet many things have operated to its disadvantage ; and till very recently it has not received from the Connexion generally the countenance and support to which it is fairly entitled. A serious error was committed when the last agitation was at its height. Few candidates for the ministry were then accepted, under a mistaken apprehension that their services in the Circuits would not be required till after the lapse of some years ; and therefore few were sent either to Didsbury or to Richmond, to be prepared for the public work. The consequence was, that when a state of peace and prosperity returned, and the Circuits called for additional labourers, trained men were not forthcoming, and preachers were sent forth to discharge duties for which they were not duly qualified ; and the evil is still perpetuated. Young men are sent to the several Branches of the Institution, but are not

all allowed to remain there for the full term of residence ; so that the Institution has not assisted the Wesleyan ministry to the extent that was expected at the time of its formation. It has, however, been a mighty benefit to the Connexion, though it has been thus cramped and impeded in its operations. Not a few of those who have remained there three years have more than realized the hopes that were entertained concerning them at the time of their admission. They have acquired such a knowledge of the sacred languages as enables them to prosecute their Biblical studies with pleasure and success ; and such a correct and comprehensive acquaintance with revealed truth as qualifies them, not only to appear with advantage in the pulpit, but also to take their rank among the best preachers of the age. Others of them are to be reckoned among the most diligent and enterprising of Missionaries ; giving to savage nations the Holy Scriptures, and a useful literature ; and promoting, even among cannibals, intelligence, civilization, and a pure form of Christianity.

At each Branch of the Institution there ought to be a good library, worthy of the Connexion, for the use of the Tutors and of the Students, and such as would assist literary men in the composition of works which have a direct bearing upon morals and religion. Soon after the Institution was formed a handsome present of books was made to it by Mr. and Mrs. Farmer, including a fine copy of Walton's Polyglot Bible, and other works of great value ; and they afterwards added to their former gifts. Other persons have also made liberal additions to these sacred treasures. But the noblest donation to its libraries is that of Mr. Heald, who gave the sum of one thousand pounds, out of which a purchase was made of the books which I had collected for my own use, in the course of fifty years, consisting of seven thousand five hundred volumes ; and these, with a further outlay, have added to two of the libraries I presume more than eight thousand volumes. The munificence of Mr. Heald far surpasses all former example ; and it may be hoped will stimulate others to a generous emulation in the same department of usefulness. It is indeed high time that the Connexion in general should assume a more literary

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character than it has yet borne. The two Wesleys and Mr. Fletcher set a noble example of Christian authorship, which has been successfully followed by Messrs. Benson, Watson, Sutcliffe, Edmondson, Treffry, Farrar, Wiseman, Bishop, Bell, G. Smith, Drew, and others; and by Doctors Adam Clarke, Coke, Etheridge, Rule, and Rigg. It is hoped that the succession of Methodist authors will be perpetuated; and that ample libraries connected with the Wesleyan Theological Institution will aid them in their honourable career. For nothing was Mr. Wesley more remarkable than for sacred scholarship and the free use of the press, and the men who have entered into his labours cannot show a greater respect for his memory than by imitating his example.

A Life of Mr. Fletcher, containing a history and analysis of his theological writings, and a comparison of them with what had been previously written on the same subjects from the time of the Protestant Reformation, would be a valuable boon to a student. The narrative of his Life which is at present in circulation exhibits his piety to great advantage, but does not even attempt to estimate his character as a theologian. No controversialist ever had a more complete triumph, either in respect of argument or of temper. His Arminianism was not that of Whitby, or of Limborch, but was of the purest evangelical type; and the principles which he so successfully defended must ever enter largely into the ministrations of men who preach to bring sinners to their Saviour, and then to build them up in holy love.

Within the last fifty years more has been done, by an application of the principles of genuine criticism, to obtain a pure text of the New Testament, and to ascertain its true meaning, than the Christian Church has attempted at any former period. Why should not the Methodist Ministers and people enjoy the full benefit of this vast amount of labour and sanctified scholarship? Will none of Mr. Wesley's sons in the Gospel embody, in a readable and popular Exposition of the New Testament, the substance of the sacred criticism contained in some hundreds of modern volumes, which few are able to

purchase, and fewer still are able to understand and appreciate in their present form? All honour to the men who will undertake and fulfil this labour of love to Christ and His people!

Several cheap and popular manuals are also greatly needed in the Connexion on subjects of deep and general interest; such as the Sacrament of baptism, and that of the Lord's Supper. The principles of Church-government, as they are laid down in the Christian Scriptures, should be familiarly expounded, that the members of our Societies who have not much time for reading, may be prepared to meet the ensnaring suggestions of men who profess to be in what they are pleased to call "the apostolical succession," to the exclusion of all classes of ministers who have not been ordained by Diocesan Prelates. A concise volume is specially needed as an antidote to Popery, showing that it bears all the marks of the great apostasy against which Christians are warned in the Holy Scriptures; exposing its fundamental errors in doctrine, and the idolatrous character of its worship; the abominations of its confessional; the evils connected with its monastic and conventual system; and especially the deeds of blood which have been perpetrated under its sanction. Surely the people of England only need to be reminded of these things, in order that they may resist the woman on the seven hills, who is now courting them with smiles and blandishments; while such men as Doctors Manning and Pusey are supporting her claims, and a host of Clergymen avow their belief of her heresies, are mimicking her heathenish ceremonies, and would make Protestant England a land of graven images.

It has been my happiness as a Methodist Preacher for more than sixty years to witness the steady progress of the form of Christianity with which I have been connected, and many new arrangements introduced into its economy. Among these I would particularly mention the organization of the Wesleyan Missionary Society, and the consequent formation of successful Missions in Ceylon, Continental India, China, South Africa, Australia, New Zealand, the Friendly and Fiji Islands, Italy, and the strengthening of the older Missions in the West Indies, British America, and Western Africa. I have seen the annual

income of the Missions raised from £2,212. 16s. 1d., to £145,750. 17s. 10d., and the number of Missionaries from thirty-two to many hundreds.

I have seen instituted the Fund for the Relief of embarrassed Chapels, and witnessed its successful operation; the Auxiliary Fund, for the support of aged Ministers, and the widows of Ministers; three new Conferences created, as the heads of three distinct Wesleyan communities,—one in Eastern British America, another in France, and another in Australia. Under the fostering care of the last of these Conferences are the prosperous Missions in the South Sea; in connexion with which there have been such displays of the power of Divine truth and grace as have scarcely been witnessed since the Son of God issued the Apostolic commission. Many thousands of people, in the most wretched debasement of savage life, have not only abandoned at once, and by general consent, the abominable vices to which they were addicted, but have been enlightened and sanctified, so as to have become spiritually-minded, holy and happy believers in Jesus Christ. In the Friendly and Fiji Islands the Gospel, as delivered by Wesleyan Missionaries, has achieved triumphs in some respects superior to those which were witnessed in the time of the Apostles. The churches which the Apostles planted in Jerusalem, in Rome, in Corinth, in Ephesus, Philippi, and other places, so far as we learn, consisted of people who were civilized and acquainted with letters. The churches planted by Methodist Missionaries in Tonga and Fiji, were, before their conversion, in the lowest barbarism of savage life. Men and women who, a few years ago, were accustomed to feed upon the corpses of murdered persons, now worship God in spirit and in truth; live soberly, righteously, and godly; and set their affection on things above! “What hath God wrought!” If in the age of one man these and other objects have been all achieved, what may not be expected during the next hundred years with an increased agency and the advantages arising from past experience?

From the beginning of Methodism its interests have been greatly promoted by lay agency; men engaged in business, and not “separated to the Gospel of God,” having been extensively

useful, not only as the Trustees of chapels, and as Society and Circuit-stewards, but also as Class Leaders and Local Preachers; and few things have given me greater satisfaction than to see them more extensively employed in the management of the various Funds of the Body; so that their practical habits and experience, as men of business, are rendered available in promoting the interests of the Connexion. Members of the Conference they can never be; the constitution of that Body being determined by a legal instrument drawn up by Mr. Wesley, which cannot be violated without producing consequences of the most disastrous kind; and that legal instrument vests the powers of the Conference in Ministers, and in them only. But the general business of the Connexion is advantageously transacted by Committees consisting of Ministers and laymen, who meet preparatory to the annual assembling of the Conference, and at other times, as occasion requires. No room is therefore left for any suspicion of partiality in the application of the Connexional Funds. The meeting of a body of respectable laymen, convened from all parts of the Connexion, preparatory to the assembling of the Conference, is a decided improvement upon the former practice.

As a spiritual son of John Wesley, I may be allowed to express my gratification that I have lived to witness the respect which is now generally paid to his memory, and still more to the plans which he adopted for the good of mankind. I well remember the time when Archdeacon Wrangham published a Sermon which he had preached at a visitation of the Clergy, and in which he contemptuously described "the field preacher" as "bellowing to the wilderness;" and I have lived to see Bishops preaching in the open air; and every means that philanthropic ingenuity can devise called into requisition for the purpose of raising the people for whom Mr. Wesley specially cared—the most abject classes—to intelligence and purity,

The present is an age of revolution. The dis-establishment of the Church in Ireland may be fairly regarded as the forerunner of other impending changes, whether for good or evil time only can show. Amidst them all Methodism, it is earnestly hoped, will retain unimpaired its original character, leaving

secular politics to secular men : its Ministers, guarding against a worldly spirit, will keep steadily in view their special calling, so emphatically expressed by the venerated Founder of their Societies, " You have nothing to do but to save souls." Methodism, as it was conducted by Mr. Wesley, stood aloof from strict Churchmanship on the one hand, and from systematic Dissent on the other ; and its true safety and success require that it shall never be identified with either. They would alike divert it from its real object,—the advancement of spiritual religion. Strict Churchmanship would lead the Methodists to lay undue stress upon forms, ceremonies, and clerical genealogies, and confine its efforts within prescribed limits ; and systematic Dissent would render them opinionated and disputatious. Both of them have been equally hostile to Methodism from the beginning ; and the practical lesson to be deduced from their past conduct is that which our Saviour addressed to His Apostles, " Beware of men," so as never to lose sight of your peculiar calling.

The spirit of the times is not favourable to the advancement of Christian godliness. The public mind is unduly occupied by secular politics, stimulated by cheap newspapers. In many quarters, where the Bible is not assailed by downright infidelity, it is treated with a levity bordering upon profaneness ; some of its most important doctrines being denied, or explained away, superseded by human opinion, under the plausible name of philosophy. Railroads, with their excursion-trains, draw the labouring classes from the house of God, and children from their Sunday-schools ; " liberal " senators are anxious to open the museums and other places of secular attraction on the Lord's day, the quietness of which is interrupted by cries in the public streets, tempting children and idlers to the purchase of fruit and other objects, in defiance of law both human and Divine, to the grief of God's faithful servants, and compelling them to exclaim,

" Where now the beauty of the Sabbath, kept
With conscientious reverence, as a day
By the Almighty Lawgiver pronounced
Holy and blest ? "

Never were the solemn and emphatic words of the Son of God, addressed to His Apostles at the close of His life, more applicable to Methodist Preachers and to Methodist people generally, than in these eventful times: “What I say unto you I say unto all, Watch:” meaning, as I apprehend, Shake off all drowsiness, sloth, and inattention; and keep your minds constantly and fully alive to your dangers, privileges, and responsibilities. The establishment of weekly intercession-meetings in the Circuit towns generally, the strict observance of the quarterly fasts, and solemn fasting in connexion with the ordination of Ministers, a practice which appears to have been invariably observed in the Apostolic churches, would be hopeful preludes of future prosperity. As to myself, I shall soon disappear from among my Christian associates; in the prospect of which I would say, with my venerable friend Joseph Sutcliffe, “MAY METHODISM LIVE! AND MAY IT LIVE FOR EVER!” In order to this I would add, as with my dying breath, “REMOVE NOT THE ANCIENT LAND-MARK” OF DOCTRINE AND OF DISCIPLINE “WHICH THY FATHERS HAVE SET.”

POSTSCRIPT.

MANY readers of this volume are familiar with the closing scenes of Mr. Jackson's life. But there may be many others to whom a short account of them will be a welcome, if not a necessary, addition.

The Conference of 1872 was held in London, and he gladly availed himself of the opportunity of being present once more. His brethren rejoiced to see him, and took the opportunity of paying him a graceful compliment, by choosing him a second time to be one of the hundred Ministers of whom the Legal Conference is composed; a distinction never before conferred on any Methodist Preacher, and one which no Methodist Preacher could more warmly appreciate.*

At the close of the proceedings, he made a point of being present, to discharge in person the duty which had been again devolved upon him, and to join in that most solemn last vote which gives validity to all which have gone before it.

“After the Conference,” says the Rev. Dr. Jobson,† “all he

* The Conference preserves its legal identity and completeness, by electing every year, at its first session, so many Preachers as are required to fill the vacancies caused by death, retirement, or supernumeraryship of four years' duration. According to the then existing rule, Mr. Jackson's place became vacant in 1866, and another was the same year elected in his room. In 1872 he headed the list of seniors, and was on that ground re-elected with acclamations.

† At the request of the “London Ministers,” the Rev. Dr. Jobson conducted an interesting and edifying Memorial Service in the City-Road chapel, about ten days after the funeral. The President of the Conference took part in it, and a crowded congregation, many of them in mourning attire, testified both by their presence and demeanour their sense of Mr. Jackson's worth, and their wish to do honour to his memory. The Preacher's theme was, “The law of Christ's kingdom, which connects distinction and honour with active, humble, and benevolent service, and which was so well illustrated in our departed father.” From the biographical portion of this discourse, which was founded on Matt. xx. 27, 28, the paragraphs given above are extracted.

could think of as possibly reserved to him on earth was to enter upon his ninetieth year. This also was granted; and on the eighty-ninth anniversary of his birth he gathered about him his children, grandchildren, and great-grandchildren, distributed among them tokens of his love, and blessed them in the name of the Lord. Domestic life had always been to him an enjoyment, and it was so still. Old as he was, he was a gleesome companion of little children. He reserved presents for them, welcomed them, related to them pleasant stories of the past, and gave them, without dogmatism, instructive counsel. As a devoted grandson has expressed it, he never ‘talked good’ at them in the home circle, but by loving words, and by his own beautiful godliness, showed them how to be good. And when, towards the end, great-grandchildren tottered to his bed-side, and kissed his hand, he had words of tender love for them. Like Jacob, who gave commandment that his burial should be in the field and cave of Machpelah, because there Leah was buried, he directed that he should be interred in the grave of his wife at Richmond. Having made provision for this, he had nothing to do but to die. A month before the day of his death, a sudden chill came over his shoulders as he sat by the fire after dinner, and he remained there for private prayer, instead of going up into his room as usual. He tried to write, but his hand had forgot its cunning. After tea, he found that he had not strength to rise from his chair, and it was with much difficulty he was taken upstairs to bed. Here he soon became helplessly weak, but in all he maintained his cheerfulness, and was as aforetime—

‘All praise, all meekness, and all love.’

His old humour was in him still, and broke forth again and again. When being raised in his bed, he said: ‘Gently! Remember what Hood wrote:—

“Take him up tenderly, lift him with care.”’

Nor did he lose his interest in public affairs. He asked that the ‘old Times’ might be read to him, and expressed his views on the Irish University Bill, then under consideration in the House of Commons, and upon Popery. He requested that

David's Psalms and Wesley's Hymns might be read to him, to afford him subjects of meditation in his waking hours. When a psalm had been read to him, he would say, 'What a grand psalm is that! I will turn round and meditate upon it.' He had not been accustomed to commit the hymns to memory, but he knew most of them by frequent use, and said, 'In the silent watches of the night I lie and sing hymns to myself without uttering a sound. I have just sung all through "Wrestling Jacob," and I find that I know it all by heart.' It was thus he had pondered the hymn of Charles Wesley, in which the expression, 'the dreadful shade,' he said, was not applicable to his view of death, adding, that 'the path could not be dreadful to him which his Saviour had trodden.' Sunbeams fell upon him in his bed one afternoon, when, in an old Methodist tune familiar to him and his family, he broke forth into singing aloud,—

'The op'ning heavens around me shine,
With beams of sacred bliss,
If Jesus shows His mercy mine,
And whispers I am His.'

He bade his ever attentive daughter, or his loving granddaughter, who watched alternately by him day and night, repeat to him the hymn commencing—

'How do Thy mercies close me round!'

and as long as it was possible for him to speak, his words were those of grateful joyfulness in God. On the Saturday before his death an evident change came upon him, and he was seen to be descending into the mortal valley. He uttered, brokenly, but in an earnest supplicatory tone, 'Draw me! Draw me!' Mrs. Marzials gently drew him nearer to herself, supposing that was what he desired, when, with looks which showed that this was not his meaning, but to the everlasting arms he prayed to be drawn, he added, 'To Thyself! To Thyself!' His own right arm by this time had become powerless, but, lifting up his left arm, and waving his hand on high, he exclaimed, 'Moses! Moses!' alluding, undoubtedly, to a favourite verse he had been wont to sing, and which he had quoted with thrilling effect on several public occasions,—

'The promised land, from Pisgah's top,
I now exult to see;
My hope is full (O glorious hope!)
Of immortality.'

'To Mr. Mayer, who saw him afterwards, he exclaimed, 'Safe!' and lifting up his arm as before, and waving it, he repeated the word, 'Safe!' To me he had said he was in 'perfect peace,' that he had no fear of death, and that from his bed of death he sent his love to the brethren. Beatific brightness beamed upon his countenance at times, as if the light of the heavenly Jerusalem was reflected upon him more and more as he approached it. No cold grey hue of death came upon him, but with his own beauty of colour and expression in his countenance, he sank gently down as upon the bosom of his Saviour. On the Friday following he was borne to his grave at Richmond, after a preliminary service in the Institution chapel, and was committed to the earth 'in sure and certain hope of resurrection to eternal life,' amidst a multitude who bowed their heads in reverence over his precious remains, and sang together one of his favourite hymns, commencing with the verse,—

'Come, let us join our friends above,
That have obtain'd the prize,
And on the eagle wings of love
To joys celestial rise :
Let all the saints terrestrial sing,
With these to glory gone ;
For all the servants of our King,
In earth and heaven, are one.'

The Rev. B. Frankland gives the following narration :—

"On Thursday, February 27th, I went over to Shepherd's Bush with the intention of spending an hour with our now departed friend and father in God. Instead of finding him as usual in his study, surrounded by books and papers, and ready for discourse such as the 'old man eloquent' loved to address to his ministerial brethren, I was concerned to hear that he was confined to his bed, where he had been several days. On entering his room, he took my hand, saying with solemnity, yet with a certain cheerfulness,

' 'Tis almost done, 'tis nearly o'er!'

After a few sentences in reference to the circumstances of his affliction, he began, though not able to articulate every word distinctly, to quote a verse, the last, of one of the poems entitled 'Preparation for Death,' by Charles Wesley :—

' Walk with me through the dreadful shade,
And, certified that Thou art mine,
My spirit, calm and undismay'd,
I shall into Thine hands resign :
No anxious doubt, no guilty gloom,
Shall damp whom Jesus' presence cheers ;
My Light, my Life, my God, is come,
And glory in His face appears !'

He paused at the end of the first line of this stanza,* observing, with a smile, 'But I would alter *that*; it is not a "*dreadful*" shade.' On my asking him what he would substitute for the word 'dreadful,' which in its old sense of 'solemn,' 'awe-inspiring,' is in this place so appropriate, he resumed the quotation, saying, as he finished it, 'That is my testimony—*my testimony*,' repeating the last two words, as was his wont when wishful to make a sentiment or word emphatic. He then added, 'I have no great joy, but I have perfect peace, perfect tranquillity.' A short conversation ensued on general subjects, in which he showed his customary interest in passing public questions, putting several inquiries as to Methodist affairs, and making arrangements respecting one or two matters of private business which he hoped he might, perhaps, be spared to carry into

* "Those who are familiar with Mr. Jackson's Life of Charles Wesley will remember that the first portion of this verse is quoted by him, at the close of his account of the last hours of the poet of Methodism. The entire hymn consists of four verses, the first three of which are as follows :—

' Warn'd of my dissolution near,
As on the margin of the grave,
Jesus, with humble faith and fear,
I now bespeak Thy power to save :
Thou who hast tasted death for me,
Indulge me in my fond request,
And let a worm prescribe to Thee
The manner of my final rest !

effect himself. Prayer was then offered, at his request, during which he responded with child-like simplicity, but with holy fervour, to the petitions made in behalf of himself in his affliction, of his family in their anxiety and sorrow, and of the Church of Christ. He pressed me to allow my younger son, who was in a room below, to come up, that he might see him; thus showing his interest in young people to the last. I returned cherishing the thought that the time of his departure was not fully come; a hope which I indulged more readily because I had learned that, not long before, he had playfully remarked, to one of his nearest relatives, that 'he was not going to leave them just yet.'

"For some days it appeared not improbable that his expectation of again enjoying his ordinary state of health would be realized; but at noon of Saturday, March 8th, a telegram conveyed the intelligence that he was 'sinking fast, and not likely to live through the day.' When I reached his bedside I found him conscious, during the brief intervals in which he was not dozing, but scarcely able to do more than make feeble efforts to express himself in speech. Opportunity was taken, when he happened to be aroused a little, to say to him, 'A friend is come to see you;' and on my name being mentioned, he looked

' My feeble heart's extreme desire,
 If now Thine eye with pity sees,
 Whene'er Thou dost my soul require,
 O let me then be found in peace;
 In active faith, and humble prayer,
 Resign'd, yet longing to depart,
 To rise, redeem'd from earthly care,
 And see Thee, Saviour, as Thou art.

' Suffice that more than threescore years
 I have Thine indignation borne;
 Glad may I quit the vale of tears,
 And, pardon'd, to Thine arms return!
 The tokens of Thy pardoning love
 The comforts sweet through life suspend;
 But, while I from the flesh remove,
 Let hope and peace be in my end.'

towards me, seeming partly to recognize my figure as I stood at the foot of the bed. But the sight that had for its fourscore years been keen was now all but gone. He however put out his hand, moving his fingers so as to indicate a wish that I should come nearer to him. I went to his side, and held his hand in silence for some minutes. It was a scene that will not soon fade from the memory. There, stretched motionless, lay the venerable form, the home of a spirit passing through the mysterious 'shadow' by which the Christian himself, though promised by the Divine Son who is the 'Resurrection' that he 'shall not see death,' must enter into his Master's life. On the wall opposite hung a portrait, an old engraving, of Mr. Wesley, *the* Wesley—for though he loved Charles, he sat at the feet of John—to whose marvellous life the life now fast ebbing away had been linked on, both by several years in which they were contemporary, and by conspicuous labours, continued through a great part of a century, in the foremost ranks of the Wesleyan ministry. As if nothing should be wanting to complete a memorable and affecting picture, there too was age itself ministering to age, his 'angel,'—as the father had been used fondly to call her,—who, as she spoke with tears and in whispers of the meekness and patience of the dying patriarch, waited on him with the loving reverence of a spiritual as well as earthly daughter, and the dignity of the Christian matron. The sunbeams which were streaming in at the window could but faintly set forth the purity and glory of the light, from a higher than material source, which seemed to flow around those present. Here, surely, was the 'gate of heaven,'—one of the few in that hallowed chamber just entering the city in which is 'no temple,' and the rest longing, had it been lawful, to follow.

"I felt a strong desire to exchange, if in such circumstances it were allowable to make the attempt, a last word with one who had honoured me with his friendship, ere the final summons should render all intercourse impossible. I moved, therefore, to the other side of the bed, and there, holding the servant of Christ by his right hand, waited for an opportunity of speaking, so as to elicit from him some sign of personal recognition, and, in the gladness of the 'fellowship,' some token of the abiding

of that faith in the Lord Jesus, and peace through the Spirit, which he had enjoyed, unbroken, for seventy years. He lay for the most part in perfect repose, his placid countenance betraying only occasionally that 'the body is dead'—must suffer and die—'because of sin,' though 'the Spirit is life because of righteousness.' Once, indeed, a transient uneasiness caused him to start, and even groan, and to open his eyes. At length, leaning over him, his head being inclined to that side, I inquired, 'Father Jackson, are you in pain?' He replied in a smothered, but prompt, 'No.' Thus perceiving that he was sensible, and knowing that he was no stranger to giving a Theocratic blessing its full application according to Christ Jesus, I ventured to address him in words taken from a passage of Scripture which I had been revolving as I stood looking at him: 'Satisfied with favour, and full with the blessing of the Lord!' I asked, 'Shall we say of you, Father Jackson, "Satisfied with favour?"' For a moment there was no response, and it seemed as if the man of God had already escaped beyond reach of the associations, though sacred and spiritual, of this 'mortal strife.' But observing a slight—all but imperceptible—setting of his features, as if he were endeavouring to seize the allusion, I repeated the words, adding, however, the proper name associated with them in the Sacred Text, in order to help his recollection: 'Shall we say, Father Jackson, "O Naphtali, satisfied with favour?"' He instantly caught what was meant. His left hand was clenched, and his arm energetically extended upwards, and so held for several seconds—an evident reference to the exulting words, spoken of all the Tribes, which shortly after follow, 'THE ETERNAL GOD IS THY REFUGE, AND UNDERNEATH ARE THE EVERLASTING ARMS.' Doubtless, had he possessed the power of speech, he would have once more exclaimed, with his own Charles Wesley,

'None is like Jeshurun's God,
 So great, so strong, so high:
 Lo! He spreads His wings abroad,
 He rides upon the sky:
 Israel, His first-born son,
 God, the' eternal God, 'is thine;
 See Him in thy help come down
 The Excellence Divine.'

Nor, if he could have spoken, would he have failed to add, this time altering a word with joyous confidence,

‘ All the struggle now is o’er,
And wars and fightings cease ;
Israel now shall sin no more,
But dwell in perfect peace :
All his enemies are gone ;
Sin shall have in him no part ;
Israel now shall dwell alone,
With Jesus in his heart.’

The sign of his steadfast faith in God was, I could not but feel, for myself, for his brethren—his sons—in the ministry ; for that whole Methodism which he had loved to the end. After this he lay still as before. I retained his hand a little longer, thinking how precious the dust it was quickly to become ; kissed the brow that was so soon to receive its wondrous crown ; and then left the veteran soldier of Christ and of the Church till ‘ the times of the restitution of all things ’ and ‘ the resurrection of the just.’ No man could part better with his friend, no son with his father, than thus. The prayer which is the burden of the hymn whence his ‘ testimony ’ was taken is fulfilled ; and glorious, through the natural tears of thousands of Methodists who have learned to honour him, will appear

‘ The manner of his final rest.’

“ He fell asleep at two in the afternoon of March 10th, 1873 being a few months over eighty-nine years of age.”*

The character of Mr. Jackson, which the Conference of 1873 has inserted in the annual “ Minutes,” may, perhaps, not unfitly close this volume.

“ THOMAS JACKSON, who was born at Sancton, in Yorkshire, December 12th, 1783, and died near London, March 10th, 1873.

“ This venerable Minister entered on his probation in his twenty-first year, and died in his ninetieth, having maintained an unsullied reputation through the whole period. For twenty

* *Wesleyan-Methodist Magazine* for April, 1873.

years he laboured in some of our most important Circuits; then for eighteen years as Editor of the Connexional publications; for the next nineteen he was a Theological Tutor; and during the last twelve he was a Supernumerary. His spotless character and high moral worth were based upon a sound conversion, and a rich, uniform, and growing experience of the love of God which is in Christ Jesus our Lord. His ministerial course presents a striking example of the value and importance of steady and conscientious labour. Without brilliant parts, and without educational advantages, he applied himself with all his heart to the improvement of such talents and opportunities as were granted to him, and with the Lord's *pound* he gained *ten pounds*. He gave 'attendance to reading, to exhortation, to teaching,' he 'meditated on these things, he was wholly in them,' guarding against all diversions from the great work of his life; and his profiting appeared unto all. He acquired vast stores of knowledge, but he never said, 'It is enough,' and continued to read, write, and meditate almost to the last day of his life. His preaching was sound, instructive, and adapted to general usefulness; though most distinguished by careful exposition. He did not affect rhetorical ornament; but his appeals to the conscience were direct and powerful, and bursts of pious emotion enlivened his discussions. He had the pen of a ready writer, and for nearly sixty years it was kept in constant exercise, his various productions being all devoted to the service of religion. The vindication of Methodist doctrine, experience, and discipline were his favourite themes; but his biographical and historical writings have been highly and justly appreciated. As a Tutor he was affectionate, painstaking, and perspicuous; comprehensive and copious in the treatment of his topics, and unutterably anxious to secure and perpetuate sound doctrine. As Editor, he rendered valuable service by the labour bestowed not only to sustain our periodical literature, but to provide accurate and complete editions of our standard authors.

"It is not surprising that his brethren delighted to do him honour, or that he should have been twice elected President of the Conference. On the first of these occasions he was remark-

ably sustained and blessed of God in guiding and animating the celebration of the Centenary of Methodism. His antiquarian researches contributed much to the interest and success of the movement, but his devout temper far more ; making the several meetings which he attended means of grace never to be forgotten by those who listened to him ; and bringing back those days of the Son of Man which he commemorated. On the second occasion his passive graces were as conspicuous. It was a time of severe trial ; but while firm in upholding our discipline, he maintained a Christian temper towards opponents , sometimes under very trying circumstances.

“His old age was eminently beautiful. Always calm, cheerful, benign, often overflowing with kindness and love, he carried a happy influence wherever he went, and excited universal love and admiration ; so that his hoary head was indeed a crown of glory. Death had no terrors for him. Being mercifully spared from heavy and long-continued suffering, he may be said to have died of decay rather than disease ; and, like Abraham, he went to his fathers in peace, and was buried in a good old age.”

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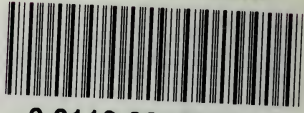
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